THE

SPIRITUAL WORKS

OF THE

Rev. John Gother.

IN SIXTEEN VOLUMES.

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PRINCIPLES AND RULES
OF THE
GOSPEL,

OFFERED FOR THE HELP OF ALL WHO DESIRE TO LIVE DISCIPLES OF

JESUS CHRIST.

THE PREFACE.

I Offer not the following collection as any thing new; it has a much better commendation from the principal contents, which being a part of the ſacred text, ſtands in need of no other title from which to raiſe its value. It is the word of God; that is enough. And as far as it contains this, I can boldly recommend it; I preſs, I importune all who have a faith in Chriſt, to the reading and ſtudy of it; becauſe it is that which the Spirit of God ſpeaks to man, and man can have no hopes of life eternal, but by hearing and following this word of life. But do not all reckon themſelves provided with this, in a more authentic form, in the bibles which they have by them? It is true; but when I look upon the method of the chriſtian world, and conſider the common practice of believers, I ſee ſuch an univerſal departing from what the word of God teaches, that I cannot but fear they either are not ſerious in what they profeſs, or do not take

it for their rule, or observe not what it enjoins, or at least do not remember what belongs to them.

This fear (which I could wish it were not so reasonable as it seems to me) has prevailed on me to lay this short collection before them, wherein I not only put them in mind of the Gospel being their rule, and of the necessity of observing it; but likewise, by reducing the texts under particular heads, have provided against all the objections of giddy, unthinking tempers, of sloth and ill memory, in the opportunity of seeing, at one glance, the principal directions which the Gospel gives them, according to their several duties and different circumstances of life. And though something of this has been already done by another hand; yet, observing still such a general corruption among Christians, that they as boldly live on in the practice of what the Gospel condemns, as if they knew of no such rule, I cannot but think there is reason enough for this repetition, in again laying their rule before them, and putting them in mind of the necessity of making it a practical rule to them.

It is a revealed truth, That there is no salvation, but through Christ; and it is another truth upon the same foundation, That there can be no hope through Christ, but by keeping his words, and observing his law.

His words and his law are the Goſpel of Jeſus Chriſt; the Goſpel, then, muſt be the rule to all thoſe who hope in Chriſt; and ſuch as follow it not, obſerve not the condition he has propoſed for having a part in his promiſes. Is this true? Then what an unhappy world, what a wretched age are we in, where the Goſpel is ſo far from being the rule, even to thoſe that believe it; that it is as generally tranſgreſſed or neglected, as if there was no dependence on it! Where what it ſtrictly commands, is no more regarded; and what it condemns, no more avoided, than if its doctrine were fabulous, its heaven were a fiction, and its hell no more than a dream! Is not this true in all the ways of pride, intemperance, prodigality, covetouſneſs, love of the world, and ourſelves? Is not this true in all kinds of frauds, over-reaching, injuſtice, animoſities, detraction, diſſenſion, malice, &c. Is not this too generally true in all that belongs to eating, drinking, cloathing, and converſing? Have not almoſt all in theſe particulars departed from their rule? Are not theſe evils as induſtriouſly promoted and encouraged among Chriſtians, as by any unbelieving nation whatever? What people in the world are more vain, proud, fraudulent, malicious, and greater lovers of themſelves than they? Where does it appear that humility, charity, meekneſs,

ſelf-denial, moderation, and forſaking the world, are the chriſtian law, and the conditions for obtaining everlaſting happineſs? Who can ſay in theſe, and infinite other points, that chriſtian practice has any regard to the Goſpel? And yet at the ſame time our common profeſſion is, That the Goſpel is our rule, it teaches the way of life, and we can have no hopes of life, but by doing what it teaches.

And have not Chriſtians then great reaſon, with their moſt ſerious application, to ſtudy this rule, and ſee what it recommends as neceſſary, and what it diſapproves; that ſo they may no longer be falſe to their profeſſion, in departing from the Goſpel, which they acknowledge to be the guide to bliſs; that they may walk in all the ways of the Lord, keep his ordinances, and obſerve his ſtatutes; that they may have no confidence or peace, but in ſuch practices only as are approved by the word, and therefore moſt agreeable to the will of God? This is certainly, as a general, ſo the greateſt intereſt of all, and ought therefore to be their principal buſineſs. For clearneſs and expedition I offer this ſummary of Goſpel rules, which being ranked under ſeveral heads, may be eaſily conſulted by all capacities, and will poſitively declare to them what is the will of God, and in all circumſtances of life, diſcover how far the Goſpel approves or diſap-

proves. This can be the only ſure way of ſtanding againſt ill cuſtoms, and not being carried away by the authority and number of offenders, nor letting the world take place, where God only ought to be heard. If there appears any thing difficult in the following rules, I am not to anſwer for that: I propoſe the Goſpel, as I find it; and having put all Chriſtians in mind, that this is the rule which they profeſs, I here, with all charity, conjure them not to deſpiſe it; but to take their directions from thence of all that is lawful, juſt, holy, and well-pleaſing to God; for if the Goſpel be life to thoſe that follow it, it muſt be their condemnation who obſerve it not.

PRINCIPLES AND RULES

OF THE

GOSPEL

CHAP. I.

Of the Christian's Rule.

Q. WHAT is a Christian?

A. A Christian is one that believes in Christ, and professes to live according to the doctrine of the Gospel.

Q. What then is the general duty of a Christian?

A. To do what he professes; that is, to consider in every thing that the Gospel is his rule; to examine diligently what it teaches, and make it the general endeavour of his whole life, to do all things as

PRINCIPLES AND RULES

OF THE

GOSPEL.

CHAP. I.

Of the Chriſtian's Rule.

Q. WHAT *is a Chriſtian?*

A. A Chriſtian is one that believes in Chriſt, and profeſſes to live according to the doctrine of the Goſpel.

Q. *What then is the general duty of a Chriſtian?*

A. To do what he profeſſes; that is, to conſider in every thing that the Goſpel is his rule; to examine diligently what it teaches, and make it the general endeavour of his whole life, to do all things as it directs.

Q. *Is this a ſtrict obligation upon all, or may it be omitted without a fault?*

A. It is ſuch an obligation, that it cannot be omitted wilfully, without ſin; and to live in the general neglect of it, is to be out of the way of ſalvation.

Q. *Why ſo?*

A. Becauſe the Goſpel is the new law, which Chriſt has left for all to keep that believe in him; and to neglect this, is to neglect Chriſt; to deſpiſe it, is to deſpiſe him.

Q. *And is there not ſalvation for ſuch as do thus?*

A. They are certainly out of the way of ſalvation.

Q. *How ſo?*

A. Becauſe Chriſt is the *only Mediator* of the New Teſtament, through whoſe grace alone we can hope for mercy; and how then can they be in the way of ſalvation, who live in the neglect and contempt of him? 2*dly*, Chriſt *is the light of the world*, and by his Goſpel he communicates his light to men; they then, who neglect and deſpiſe this light, walk in darkneſs, and this darkneſs cannot lead to life everlaſting. 3*dly*, Chriſt *is the way, the truth, and the life;* and in his Goſpel is manifeſted this way, this truth, and this life: They then,

who neglect and deſpiſe the doctrine of the Goſpel, cannot be in the way; they follow a lie, inſtead of truth; and muſt meet with death, inſtead of life. *4thly*, It is by the Spirit of Chriſt every one muſt live that belongs to Chriſt, and expects everlaſting happineſs; and without this Spirit, all hopes are vain. "If any man have not the Spirit of Chriſt, he is none of his, *Rom.* viii. 9. He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked. 1 *Joh.* ii 6." Now if this Spirit of Chriſt be neceſſary, how can they be ſuppoſed to have it, who walk not by the Goſpel in which this Spirit is taught; but by deſpiſing or neglecting it, give demonſtration of the Spirit of Chriſt being not in them.

Q. *What does this prove?*

A. It proves, that no ſalvation can be expected, but through Chriſt; that none can have a part in Chriſt, but ſuch only as obſerve his law; that his law being delivered in the Goſpel, there can be no ſalvation but for thoſe who ſincerely make it their endeavour to live as Chriſt has preſcribed in the Goſpel.

Q. *Then the Goſpel muſt be obſerved; but what is it to obſerve or follow the Goſpel?*

A It is to make the Goſpel our rule for diſcerning the will of God, and knowing

what is pleaſing or diſpleaſing to him. It is to take direction from that, what we are to deſire, and what to fear; what we are to value, and what to deſpiſe. It is to conſult that, in all we propoſe or do. It is to take from thence the determination of right and wrong; of what we are carefully to perform, or with ſolicitude to avoid.

Q. *Then they who do not thus, do not follow the Goſpel?*

A No, they do not: They may have a faith in what the Goſpel teaches; but if they do not the works of the Goſpel, their faith is dead, *Jam.* ii. 26. It is (partly) ſuch as is in hell, and even the devils have, *ib.* v. 19. Theſe may know the will of God, but they do it not; theſe may honour God with their lips, but their heart is far from him: And what will this avail; or how is this following the Goſpel, when the Goſpel teaches, That the ſervant who knows his Lord's will, and does it not, "ſhall be beaten with many ſtripes," *Luke* xii. 47. And, "not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven," *Matt.* vii. 21.

Q. *Then there is to be no confidence of ſalvation, upon a faith in Chriſt only, or in being a member of his church?*

A. Faith is neceſſary to ſalvation; for "without faith it is impoſſible to pleaſe God," *Heb.* xi. vi. But a faith in what God teaches, without doing the will of God, can never bring any to the poſſeſſion of God. Bliſs is promiſed to ſuch only, as "hear the word of God, and keep it," *Luke* xi. 28. It is not enough, therefore, to be called by faith, "for many are called, but few choſen," *Matt.* xx. 16. It is not enough to be planted in Chriſt's vineyard; "for every tree that brings not forth good fruit, is cut down, and caſt into the fire." *Matt.* vii. 19.

Q. *Then you think many of thoſe who have a faith in Chriſt, and believe all that he teaches, are loſt eternally?*

A. As many of theſe as do not the will of God, in following the Goſpel, but depart from it, and live in a general diſobedience to his law: Such as theſe muſt expect no favour in conſideration of their faith; but rather a deeper damnation for their ingratitude and abuſe of God's bleſſing, for knowing (through mercy) the will of God, and not doing it.

Q. *What word is this chapter in ſhort?*

A. That the only means of ſalvation is to *believe* and *do*, as Chriſt teaches in his holy Goſpel. All his diſciples are to hear him,

Ipſum audite, "Hear ye him;" as the voice from heaven publiſhed it on the mount, *Matt.* xvii. 5. All of his flock hear his voice; "My ſheep hear my voice, and follow me," *Joh* x. 27. As many as do thus, are in the way to ſalvation, having Chriſt their teacher, and the ſhepherd of their ſouls. And they that do not thus, cannot have their hopes in him to ſalvation.

CHAP. II.

Of our own Inclinations.

Q. MAY *we not follow our own inclinations?*

A. Chriſt is to be the Chriſtian's rule; if then our inclinations are according to what Chriſt teaches, we may ſafely follow them; but if they are contrary to what Chriſt teaches, then to follow them, is to forſake our rule, who is Chriſt.

Q. *And what are our natural inclinations?*

A. They ariſe from a corrupt nature, and therefore are generally corrupt; they are the effect of ſin, and therefore are generally either ſinful, or leading to ſin.

Q. *Then a Chriſtian is not to follow them?*

A. No; he is to be ſo far from following, that it muſt be his daily care to ſtand againſt them.

Q. *Why ſo?*

A. Becauſe being vicious and corrupt; if they are not reſiſted, they draw perſons from Chriſt, and that is to forſake their rule.

Q. *Is it the evident duty of a Chriſtian to ſtand againſt theſe inclinations?*

A. It is; for ſo Chriſt himſelf teaches, in requiring ſelf-denial, as a neceſſary condition for becoming his diſciple: "If any man will come after me, let him deny himſelf," Luke ix. 23.

Q. *Is not this preſſed more particularly in holy ſcripture?*

A. Yes; by St *Paul*, who ſtiling theſe inclinations, "the old man, concupiſcence," the "carnal man," the "deſires of the fleſh," &c. poſitively declares the neceſſity of reſiſting them; and that otherwiſe, it is not poſſible to pleaſe God.

Q. *As where?*

A. "Put off the old man, which is corrupt, *Eph.* iv. 22. We are debtors; not to the fleſh, to live after the fleſh; for if ye live after the fleſh, ye ſhall die: But if you, through the ſpirit, do mortify the deeds of

the body, ye ſhall live, *Rom.* viii. 12, 13. To be carnally minded, is death; becauſe the carnal man is enmity againſt God, *ib.* v. 6, 7. The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary to one another.—They that are Chriſt's, have crucified the fleſh, with the affections and luſts, *Gal.* v. 17, 24. With the mind, I myſelf ſerve the law of God; but with the fleſh, the law of ſin. But I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be caſt away," 1 Cor. ix. 27, &c.

Q. *What does all this ſhew?*

A. It ſhews, that through the corruption of our nature, we have many inclinations which are contrary to the law of God; that if we follow them, they lead to death: That therefore every one who profeſſes himſelf a follower of Chriſt and his Goſpel, is abſolutely obliged to ſtand againſt them; to mortify, crucify, and bring them into ſubjection; for that otherwiſe he cannot be a diſciple of Chriſt. Chriſtians then, whoſe profeſſion it is to make Chriſt their rule, muſt not indulge their natural inclinations, much leſs make them their rule.

CHAP. III.

Of the World.

Q. MAY *it be allowed a Chriſtian to follow the world?*

A. The ways of the world are ſo generally contrary to the Goſpel, that a Chriſtian muſt forget his profeſſion, if he follows the world; if taking that for his rule, he walks in the ways of the world.

Q. *What do you mean here by the world?*

A. I mean the lovers of the world, and their general practice of ſeeking to pleaſe themſelves and the world.

Q. *Why does this lie under ſuch an ill name with you?*

A. Becauſe in this practice there is no regard had to the Goſpel; but the great buſineſs is to comply with that corruption, which man brings with him into the world; it is all in favour of vanity, ambition, ſloth, idleneſs, intemperance, ſenſuality, concupiſcence, covetouſneſs, envy, paſſion, revenge, *&c.* And theſe being the very evils, which the Chriſtian is ſtrictly obliged by the Goſpel to overcome, how can the world have a

better name with him, which by many arguments recommends these, as the only things that are to be valued, as the only satisfactions and comforts of human life?

Q. *If this be so, it must be confessed, that it is not a Christian's part to follow the world. But what if some are not willing to believe so ill of the world as this?*

A. If they are not willing to believe it; let them but open their eyes, and they cannot help seeing it. The world indeed endeavours to conceal some scandalous extravagancies; but as for all these, it publicly owns them.

Q. *But the Gospel being the Christian's rule, would it not make a more covincing impression, if this would give him the character of the world? And then, too, those would be left without excuse, whose passion makes them unwilling to believe it.*

A. Nothing is more fully delivered in scripture than this. Hear what Christ says of the world; "Me it hateth, because I testify of it, that the works thereof are evil, *John* vii 7. The spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, *Jo.* xiv. 17. I have manifested thy name unto the men, which thou gavest me out of the world.—I pray not for the world, but for them

which thou haſt given me, for they are thine, *Joh.* xvii 6, 9. I have given them *(the apoſtles)* thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world. *Ib.* v. 14. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: But becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you," *John* xv. 18, 19. Here you ſee Chriſt declares the works of the world to be evil; that the world knows not the ſpirit of truth: That thoſe, whom Chriſt has choſen, are not of the world; that he himſelf is not of the world; that the world hates both them and him; and is not this enough to convince any one who believes in Jeſus Chriſt, that the world is not to be followed; ſince he here ſhews, that ſuch *as God has choſen*, and thoſe *who are of the world*, are like *two extremes contrary to one another*; ſo that they, who are of the *one*, do not belong to the *other*.

Q. *Does the ſcripture ſpeak farther upon the ſubject?*

A. Yes, the apoſtles preach the ſame doctrine with their maſter; hear what they ſay: "Be not conformed to this world; but be ye transformed by the renewing of

your mind, *Rom.* xii. 2. Chriſt, who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God, *Gal.* i. 4. Know ye not, that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God, *Jam.* iv. 4. The whole world lieth in wickedneſs, 1 *John* v. 19. Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the luſt of the fleſh, and the luſt of the eye, and the pride of life, is not of the Father, but is of the world, 1 *Jo.* ii. 15, 16. Whatſoever is born of God, overcometh the world," 1 *Jo.* v. 4.

Q. *Add no more; for this muſt be owned evident from ſcripture, that the world is contrary to God, and that whoever loves the world and its ways, in this gives demonſtration of the love of God, being not in him. But tell me now; how muſt all this be applied, that has been hitherto ſaid in this and the foregoing chapters?*

CHAP. IV.

Application of the foregoing Chapters.

A. THE application of what has been hitherto ſaid, is very plain. For if it be the eſſential or neceſſary part of a Chriſtian to believe in and follow Chriſt, then he muſt not follow that which is contrary to Chriſt. And it being evident from the Goſpel itſelf, that both our *natural inclinations* and the *world* are contrary to Chriſt; hence it becomes certain, that whoever deſigns in earneſt to be a Chriſtian as he profeſſes, muſt neither follow his own natural inclinations, nor the world; and whoever follows them, is ſo far falſe to his profeſſion.

Q. I ſee the neceſſity of owning this; but what a ſtrange Chriſtian world then is ours, which profeſſing Chriſt and a zeal for the truth of his Goſpel, ſo as even to devour one another, upon the aocount of its ſpeculative doctrines; do yet all ſo generally agree in forſaking the practice of it, as if they had no faith in Chriſt or his Goſpel?

A. There is too much ground for your ſurpriſe: For certainly, whoever looks upon

the general practice of Christians, will have much ado to distinguish them from heathens; since they are as strongly bent upon following their own inclinations and the world, as if they had no caution against them, nor any law to forbid them.

Q. *Instead of enlarging complaints, rather tell me, What a Christian is to do, that desires in earnest to satisfy the duties of his profession, and have no part in this general corruption?*

A. I have already told you, He must follow the Gospel, which is the rule Christ has given him; he must study what the spirit of the Gospel is, and with all solicitude endeavour to live according to this spirit. Whatever is there commanded, he must observe: Whatever is there forbidden, he must avoid: Whatever is there approved, he must approve: Whatever is there declared the character of things, whether as good or evil, as honourable or dishonourable, as edifying or scandalous, as profitable or dangerous, accordingly he must esteem them; and hence taking the true measures of all things, by these measures he must govern his life.

Q. *But if* inclination *or the* world *put in their plea, and give very different notions of things, from what is delivered in the Gospel?*

A. As often as they do ſo, they are not to be regarded, and much leſs followed. The Chriſtian is to be true to his profeſſion; and all ſuch ſuggeſtions are to be looked upon as trials of his fidelity, and as temptations, which he is bound to reſiſt. And this he muſt do with reſolution.

Q. *But if* cuſtom *and* example *be pleaded?*

A. If they be; what authority can there be in theſe againſt the manifeſt will of God? Theſe cannot make void what God has ſaid, or evacuate his law. Let the Goſpel then be conſulted, and as this determines, ſo it muſt ſtand good, whatever it be, that appears againſt it. If we could ſuppoſe it to be an angel from heaven, yet in this caſe, he is not to be regarded; how much leſs therefore the cuſtom or example of weak and ſinful men?

Q. *If* company *undertakes* to *perſuade?*

A. Whatever power there be in this; yet no Chriſtian can think it reaſonable, to hearken to man, rather than to God. In a caſe where God has ſpoken, there can be no appeal to man. All ſuch perſuaſions therefore, as far as they are diſagreeable to the Goſpel, are to be looked upon as ſnares, ſuch as the Chriſtian is bound with all diligence to avoid.

Q. *Then you will allow of nothing to prevail in this caſe?*

A. No, of nothing: There is no authority here in number; the reputation of learning, exemplarity, or piety, can authoriſe nothing, which the Goſpel condemns or reproves. All muſt ſtand, as it is there delivered; and to ſet up for other notions, is to attempt againſt God.

Q. *And now for the practice of this doctrine, how muſt this be?*

A. For practice, a Chriſtian muſt ſeriouſly examine all the general concerns of human life, and having diſcovered how far the Goſpel encourages or allows in each, and how far it diſapproves, he muſt take this for his ſtandard, and endeavour to come as near it as he can, without taking notice of whatever is pleaded by the *world* or *inclination* to the contrary. A life thus regulated will certainly be a chriſtian life, ſuch as I heartily recommend, and will certainly, at our dying hour, be the greateſt of all comforts. But now to offer ſome help in it, I muſt make an eſſay of bringing all things to the balance, and ſeeing how they weigh by the weights of the ſanctuary; ſo to diſcover how far the Chriſtian walks by this rule, and in what particulars he departs from it.

CHAP. V.

Of Cloaths.

Q. WHAT *directions does the Goſpel (the Chriſtian's rule) give concerning cloathing?*

A. Several particulars are there mentioned, which give ſufficient light in this point, for all ſuch as truly deſire to walk by its ſpirit.

Q. *What are theſe?*

A. Firſt, In the commendation of St *John* baptiſt; who being ſet above all that are born of women, has this particularly remarked of him, That he "had his raiment of camel's hair, and a leathern girdle about his loins," *Matt* iii. 4. And this very thing is taken notice of by Chriſt himſelf, who, in his praiſes of him to the multitude, obſerves, that he was "not cloathed in ſoft raiment," *Matt.* xi. 8.

2*dly*, In the particular of the diſorders found in the rich glutton, who was tormented in hell: Amongſt which this is diſtinctly obſerved, That he "was cloathed in purple and fine linen," *Luke* xvi. 19.

3*dly*, In St *Paul's* epiſtles: Where he gives this advice; "We brought nothing with us into the world, and it is certain we can carry nothing out: Having food and raiment, let us therewith be content, 1 *Tim.* vi. 7, 8. I will therefore, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety: Not with broidered hair, or gold, or pearls, or coſtly array; but (which becometh women profeſſing goodneſs) with good works," 1 Tim. ii. 9, 10

4*thly*, In the charge given by St *Peter* to wives; "Whoſe adorning," ſays he, "let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit," 1 *Pet* iii. 3, 4.

Here you ſee, in a few words, what the Goſpel approves, and what it diſapproves in this point; ſo that whatever conſtructions are put upon the words, yet ſtill it is evident what method they are to follow, who reſolve, that not the world, but the Goſpel ſhall be their rule.

Q. *This muſt be confeſſed even by the world and vanity itſelf, though they cannot follow it. But is there any thing more upon this ſubject?* A. The

A. The ſame may be ſtill farther preſſed from other heads; as,

Firſt, Vanity, pride, ambition, and envy are contrary to the Goſpel; therefore ſuch Chriſtians as deſire to live by the Goſpel, muſt not permit theſe to have any part in buying their cloaths, or putting them on; but, inſtead of following, muſt not follow what theſe ſuggeſt; and ſuch as do otherwiſe, have not the Goſpel for their rule.

2dly, All that falls under the heads of exceſs, immoderateneſs, prodigality, or waſting what ſhould be the proviſion of the family, is reproved by the Goſpel: Therefore all ſuch expenſive cloathing as falls under any of theſe heads, is departing from the ſpirit of the Goſpel.

3dly, The Goſpel preſcribes, "Seeking firſt the kingdom of God, redeeming the time, giving alms, not ſeeking to pleaſe the world:" Therefore all that muſt be condemned as diſagreeable to the Goſpel, where the ſolicitude is greater for complying with a vain world, or a vain humour, than for ſeeking heaven; where the time and money, which are bleſſings given for better uſes, are waſted in ſetting forth a rotten and ſinful carcaſe.

Laſtly, Juſtice is abſolutely required by the Goſpel; therefore all that care, ſolici-

tude, and expence, muſt be contrary to the Goſpel, which is in the ſervice of injuſtice. And is not all that ſo, which is applied to the gratifying, flattering, and exalting the body, which, for its unworthineſs and manifold ſins againſt God, deſerves nothing but contempt and puniſhment?

Here now having conſidered all that belongs to cloathing by the Goſpel, you ſee what is approved, and what is diſapproved. Cloathing for neceſſity is approved; coarſe apparel is commended in the baptiſt; a modeſt dreſs is recommended to women, accompanied with ſhamefacedneſs, ſobriety, and a meek ſpirit: Outward adorning with gold, pearls, or coſtly apparel, is reproved; inward adorning with virtue is required. All that is ſuggeſted in dreſſing, by vanity, pride, envy, or for pleaſing the world, is forbidden. All that is immoderate, whether as to the expence of time or money, is not allowed. In this it is very eaſy to diſcern what is the ſpirit of the Goſpel; and if it be diſcerned, then all thoſe who deſire in truth to be the followers of Chriſt, know what they are to do. They muſt approve only that which their rule approves; and as for all, whatever inclination or the world recommends, beyond that, they muſt ſhut their hearts againſt it, and ſay, The Goſpel is our rule, and this only we muſt follow.

CHAP. VI.

Of Eating and Drinking.

Q. WHAT *directions does the Goſpel give as to eating and drinking?*

A. There is enough mentioned to ſerve for a Chriſtian's rule?

Firſt, Gluttony and drunkenneſs are poſitively forbidden; "Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, *Luke* xxi. 34. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, *Rom.* xiii. 13. Woe unto you that are full; for ye ſhall hunger, *Luke* vi. 25. Drunkards ſhall not inherit the kingdom of God, 1 *Cor.* vi. 10. The works of the fleſh are manifeſt;—drunkenneſs—revellings—of the which I tell you, that they which do ſuch things, ſhall not inherit the kingdom of God, *Gal.* v. 19, 21 Be not drunk with wine, wherein is exceſs; but be filled with the Spirit," *Eph.* v. 18.

2dly, It is particularly obſerved, in the rich glutton, that he "fared ſumptuouſly every day, *Luke* xvi. 16. It is a good thing

that the heart be eſtabliſhed with grace, not with meat, which have not profited them that have been occupied therein, *Heb.* xiii. 9. The kingdom of God is not meat and drink; but righteouſneſs and peace, *Rom.* xiv. 17. Many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is their ſhame, *Phil.* iii. 18, 19.

3*dly*, Temperance and ſobriety are recommended; "Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, *Tit.* ii. 12. Wherefore gird up your loins, be ſober, and hope to the end, 1 *Pet.* i. 13. Be ſober, be vigilant, 1 *Pet.* v. 8. Let your moderation be known to all men, *Phil.* iv. 5. He ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink, *Luke* i. 15. His meat was locuſts and wild honey, *Mat.* iii. 4. Let us not ſleep, as do others; but let us watch, and be ſober. Let us, who are of the day, be ſober, 1 *Theſ.* v. 6, 8. Whether ye eat or drink, or whatſoever ye do, do all to the glory of God, 1 *Cor.* x. 31. Having food and raiment, let us be therewith content," 1 *Tim.* vi, 8.

4*thly*, Faſting is commanded: "*Jeſus* faſ-

ted forty days and forty nights, *Mat.* iv. 2. *Anna* departed not from the temple, but ſerved God with faſtings and prayer, night and day, *Luke* ii. 37. This kind *(of devil)* can come forth by nothing but by prayer and faſting, *Matt.* xix. 29. The days will come, when the bridegroom ſhall be taken away from them, and then they ſhall faſt in thoſe days, *Luke* v. 35. They adminiſtered to the Lord, and faſted. And when they had faſted and prayed, and laid their hands on them, they ſent them away, *Acts* xiii. 2, 3. When they had ordained them elders in every church, and prayed with faſting, they commended them to the Lord, *Acts* xiv. 23.

In this may be diſcerned the ſpirit of the Goſpel in this point; that while it approves eating and drinking for the ſupport of nature, it requires that this be done ſoberly, and with moderation, and to the glory of God. It commends abſtinence and faſting. It reproves faring ſumptuouſly. It condemns the ſolicitude of pleaſing the appetite, and making the belly a god. It declares ſurfeiting, rioting, revelling, and drunkenneſs, to be ſuch crimes, that their guilt excludes from heaven.

If theſe be the dictates of the Chriſtian's rule, then it is very eaſy to obſerve how far

the Goſpel allows as to eating and drinking, and how far it diſapproves. And hence it is obvious what they are to do who follow the Goſpel. They are to think nothing allowable, but as it is here approved; and muſt not, by deceitful conſtructions, pretend to juſtify that which is here condemned: Eſpecially where the ſentence is ſo poſitive, and the guilt contrary to ſo many principles of the Goſpel; as in unjuſtly flattering a body, which deſerves to be puniſhed for its unworthineſs; in waſting what ſhould be the ſupport of the family, or help of the poor; in gratifying ſuch deſires as can be eſteemed no better than carnal; in ſtrengthening corruption, which ought to be ſubdued; in neglecting the firſt Chriſtian precept of ſelf-denial. Gluttony and intemperance have a complication of all theſe evils, beſides a variety of ill conſequences that attend them, and therefore cannot be their practice who follow the Goſpel; but of thoſe who, under the chriſtian name, live as Heathens: So St *Peter* has judged the caſe, who has ſet down "exceſs of wine, revellings and banquetings," as part of their character, who live not as Chriſtians, but as Heathens, 1 *Pet.* iv. 3.

CHAP. VII.

Of Converſation.

Q. WHAT *direction does the Goſpel give, as to converſation?*

A. In regard of the tongue, or diſcourſing; "Let your communication be Yea, yea: Nay, nay; for whatſoever is more than theſe, cometh of evil, *Mat.* v. 37. I ſay unto you, ſwear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footſtool, *Mat.* v. 34. Above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, leſt you fall into condemnation, *Jam.* v. 12. I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned, *Mat.* xii. 36, 37. That which cometh out of the mouth, this defileth a man," *Mat* xv. 11.

"Putting away lying, ſpeak every man truth with his neighbour; for we are mem-

bers one of another. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers, *Eph.* iv. 25, 29. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints: Neither filthineſs, nor fooliſh talking nor jeſting, which are not convenient; but rather giving of thanks," *Eph.* v. 3, 4.

" Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice. And be ye kind to one another, tender-hearted, forgiving one another, even as God, for Chriſt's ſake, hath forgiven you, *Eph.* iv. 31, 32. Now put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth. Lie not one to another, ſeeing that ye have put off the old man with his deeds, *Col.* iii. 8, 9. Be courteous, not rendering evil for evil, or railing for railing, but contrarywiſe, bleſſing; knowing, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips, that they ſpeak no guile, 1 *Pet* iii. 8, 9, 10. Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings, as

new-born babes deſire the ſincere milk of the word, 1 *Pet.* ii. 1, 2. God gave them over to a reprobate mind, to do thoſe things which are not convenient;—full of envy, debate, deceit, malignity, whiſperers, back-biters, proud boaſters, *Rom.* i. 28, 29, 30. Speak not evil of another, brethren. He that ſpeaketh evil of his brother, and judg-eth his brother, ſpeaketh evil of the law, and judgeth the law.——Who art thou, that judgeſt another? *Jam.* iv. 11. Revi-lers ſhall not inherit the kingdom of God, 1 *Cor.* vi. 10. Let your ſpeech be always with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man, *Col.* iv. 6.

Secondly, In regard of actions or behavi-our, ſo as to do nothing, that may give of-fence. "Whoſoever ſhall offend one of theſe little ones, which believe in me, it were better for him, that a mill-ſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world, becauſe of offences; for it muſt needs be, that offences come; but wo to that man, by whom the offence cometh, *Mat.* xviii. 6, 7. If thy hand or thy foot offend thee, cut them off. If thine eye of-fend thee, pluck it out.—Take heed, that ye deſpiſe not one of theſe little ones, *Ib.*

viii. 9, 10. Jeſus ſays to Peter, Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt a hook, *Mat.* xvii. 27. When ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt. Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend, 1 *Cor.* viii. 12, 13. Walk in wiſdom toward them that are without, *Col.* iv. 5. See that ye walk circumſpectly, not as fools, *Eph.* v. 25. Let nothing be done through ſtrife —Do all things without murmurings and diſputings, that ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world, *Phil* ii. 3, 24. Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men, 2 *Cor.* viii 21. As obedient children not faſhioning according to the former luſts, in your ignorance; but as he, which hath called you, is holy; ſo be ye holy in all manner of converſation, becauſe it is written, Be ye holy, for I am holy, 1 *Pet.* x. 14. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God, 1 *Cor.* x. 32. Abſtain from all appearance of evil, 1 *Theſſ.* v. 22. Having your conver-

ſation honeſt among the Gentiles; that whereas they ſpeak againſt you, as evil doers, they may, by your good works, which they ſhall behold, glorify God in the day of viſitation. For ſo is the will of God, that with well doing, ye may put to ſilence the ignorance of fooliſh men, 1 *Pet.* ii. 12, 15. Let your converſation be, as it becometh the Goſpel of Chriſt, *Phil.* i. 27 I beſeech you, that ye walk worthy of the vocation, wherewith ye are called," *Eph.* iv. 1.

Here are directions particular enough as to converſation, ſuch as all know; but how very few are they that follow them? And yet if the Goſpel be our rule, how can we reſt under the perſuaſion of being Chriſtians, and be no more ſolicitous to obſerve it? None can belong to Chriſt, but thoſe who in good earneſt endeavour to keep his word. All, then, whatever belongs to converſation, muſt be examined by what he and his apoſtles have ſaid; and that, which will not ſtand this teſt, muſt be diſapproved, as not being agreeable to the will of Chriſt, and therefore, not truly chriſtian. O bleſſed Redeemer! How many profeſs thy name, and how few obſerve thy law?

CHAP. VIII.

Of the Inward Man, or the Interior Diſpoſition of a Chriſtian.

Q. WHAT *directions does the Goſpel give of the interior diſpoſition of a Chriſtian?*

A. Very many; I will ſet down ſome of them, enough for Chriſtians to ſee what they are to propoſe, and labour to obtain all their lives.

"Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.—Thou ſhalt love thy neighbour as thyſelf, *Mat.* xxii. 37, 39. He that loveth father or mother more than me, is not worthy of me. And he that loveth ſon or daughter more than me, is not worthy of me. And he that taketh not his croſs, and followeth after me, is not worthy of me, *Mat.* x. 37, 38. Seek ye firſt the kingdom of God and his righteouſneſs, *Mat.* vi. 33. God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth, *Ja.* iv. 24. Be ye followers of God, as dear children, and walk in love, *Eph.* v. 1. Put

on the new man, which after God is created in righteouſneſs and true holineſs. Be renewed in the ſpirit of your mind, *Eph.* iv. 23, 24. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his ſpirit in the inner man; that Chriſt may dwell in your hearts by faith; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God, *Eph.* iii. 16, 17, 19. Put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof, *Rom.* xiii. 14. Walk in the ſpirit. If we live in the ſpirit, let us alſo walk in the ſpirit, *Gal.* v. 16, 25. If any man have not the Spirit of Chriſt, he is none of his, *Rom.* viii. 9. If any man be in Chriſt, he is a new creature. Chriſt died for all, that they, which live, ſhould not henceforth live unto themſelves, but unto him which died for them, 2 *Cor.* v. 15, 17. I am crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me: And the life, which I now live in the fleſh, I live by the faith of the Son of God," *Gal.* ii. 20.

"Let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, 2 *Cor.* vii. 1. Though we walk in the fleſh, we do not war

after the flesh, 2 *Cor.* x. 3. So we also should walk in newness of life; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: But yield yourselves unto God, as those that are alive from the dead, and your members, as instruments of righteousness unto God, *Rom.* vi. 4, 6, 11, 12, 13. If ye live after the flesh, ye shall die, but if ye through the spirit mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are Sons of God, *Rom* viii. 13, 14. Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts. *Eph.* iv. 22. I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 *Pet.* ii. 11. If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a

man profited, if he ſhall gain the whole world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul? *Mat.* xvi. 24, 25, 26. He that loveth his life, ſhall loſe it: And he that hateth his life in this world, ſhall keep it unto life eternal. If any man ſerve me, let him follow me." *Jo.* xii. 25, 26.

"By this ſhall all men know, that ye are my diſciples, if ye have love one to another, *Jo.* xiii. 35. I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you, *Mat.* v. 44. Love not the world, neither the things that are in the world, 1 *Jo.* ii. 15. Put on (as the elect of God holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all things put on charity, which is the bond of perfectneſs; and let the peace of God rule in your hearts: And be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; and whatever ye do in word or deed, do all in the name of the Lord Jeſus, *Col.* iii. 12, 13, 14, 15, 16, 17. What things were gain to

me, thoſe I counted loſs for Chriſt: Yea, doubtleſs, and I do count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: For whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs, which is of God by faith; that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death, *Phil.* iii. 7. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation or diſtreſs? I am perſuaded, that neither death, nor life, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, *Rom.* viii. 35, 38. For me to live is Chriſt, and to die is gain, *Phil.* i. 21. I have learned in whatſoever ſtate I am, therewith to be content, *Phil.* iv. 11. Seek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God," *Col.* iii. 1, 2, 3.

Theſe are ſome, amongſt infinite other directions, which the Goſpel gives for regu-

lating of the inward man. Were they preſcribed to the apoſtles only, or to ſome particular perſons or ſtates, there might be a juſt excuſe for ſuch as obſerve them not; but being written to the faithful of all ſtates and conditions, they are to be obſerved by all that believe in Chriſt: And in this may Chriſtians make the trueſt judgment of the ſtate of their ſouls. For if this be preſcribed to all, all are bound to labour, in bringing their ſouls to this happy diſpoſition; and they, who are not ſolicitous in this, whatever their faith be, have not the ſpirit of a true diſciple.

CHAP. IX.

Of loving our Neighbour.

Q. WHAT *directions does the Goſpel give as to the love of our neighbour?*

A. Such as are very particular and ſtrict in the charge. Hear ſome of them.

"Thou ſhalt love the Lord thy God with all thy heart.—Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets, *Mat.* xxii. 37, 39, 40. A new command-

ment I give unto thee, That ye love one another, as I have loved you, that ye alſo love another. By this ſhall all men know, that ye are my diſciples, if ye have love one to another, *Jo.* xiii. 34, 35. Theſe things I command you, that ye love one another, *Jo.* xv. 17. This is my commandment; that ye love one another, as I have loved you. Ye are my friends, if ye do whatſoever I command you, *Jo.* xv. 12, 14. Let love be without diſſimulation. Be kindly affectioned one to another, with brotherly love, in honour preferring one another, *Rom.* xii. 9, 10. By love ſerve one another; for all the law is fulfilled in one word, even in this; Thou ſhalt love thy neighbour as thyſelf. But if ye bite and devour one another, take heed that ye be not conſumed one of another, *Gal.* v. 13, 14, 15. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet, and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law, *Rom.* xiii. 8, 9,

10. As touching brotherly love, ye need not that I write unto you; for ye yourſelves are taught of God, to love one another. And indeed ye do it towards all the brethren, which are in *Macedonia*: But we beſeech you, brethren, that ye increaſe more and more; and that ye ſtudy to be quiet, 1 *Theſſ.* iv. 9, 10, 11. Above all things have fervent charity among yourſelves: For charity ſhall cover the multitude of ſins, 1 *Pet.* iv. 8. He that loveth his brother, abideth in the light, and there is no occaſion of ſtumbling in him. But he that hateth his brother, is in darkneſs, and walketh in darkneſs, 1 *Jo.* ii. 10. Whoſoever doth not righteouſneſs, is not of God, neither he that loveth not his brother, 1 *Jo.* iii. 10. We know that we have paſſed from death unto life, becauſe we love the brethren; he that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know, that no murderer hath eternal life abiding in him, 1 *Jo.* iii. 14, 15. If we love one another, God dwelleth in us, and his love is perfected in us. If a man ſay, I love God, and hateth his brother, he is a liar. This commandment have we from him, that he, who loveth God, love his brother alſo, 1 *Joh.* iv. 12, 20, 21. Though I have the gift of pro-

phesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things," 1 *Cor.* xiii. 2, 3, 4, &c.

Thus the Christian's rule directs as to this point. Whoever expects salvation through Christ, must hear his word, and make it his daily business to observe it. Christ himself has said it: "Ye are my friends, if ye do whatsoever I command you," *Joh.* xv. 14.

CHAP. X.

Of Loving our Enemies.

Q. WHAT *directions does the Goſpel give, as to the love of our enemies?*

A. It ſpeaks poſitively on this point.

"I ſay unto you, love your enemies; bleſs them them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you: That ye may be the children of your Father which is in heaven; for he maketh the ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt. For if ye love them which love you, what reward have ye? Do not even the Publicans the ſame? Be ye therefore perfect, even as your Father which is in heaven is perfect, *Matt.* v. 44, &c. I ſay unto you which hear, love your enemies, do good to them which hate you, bleſs them that curſe you, and pray for them which deſpitefully uſe you. And unto him that ſmiteth thee on one cheek, offer alſo the other; and him that taketh away thy cloak, forbid not to take thy coat

alſo. As you would that men ſhould do to you, do ye alſo to them likewiſe. For if ye love them which love you, what thanks have ye? For ſinners alſo love thoſe that love them. And if ye do good to them which do good to you, what thanks have ye? For ſinners alſo do the ſame. And if ye lend to them of whom ye hope to receive, what thanks have ye? For ſinners lend to ſinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the children of the Higheſt; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father alſo is merciful, *Luke* vi. 27, 28, &c. Then ſaid Jeſus, Father, forgive them, for they know not what they do, *Luke* xxiii. 34. *Stephen* kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge, *Acts* vii. 60. Dearly beloved, avenge not yourſelves, but rather give place to wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing, thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good, *Rom.* xii. 19, 20, 21. Bleſs them which perſecute you; bleſs,

and curſe not. Recompence to no man evil for evil, *Rom.* xii. 14, 17. See that none render evil for evil unto any man, but ever follow that which is good, both among yourſelves, and to all men, 1 *Theſſ.* v. 15. Be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrarywiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing," 1 *Pet.* iii. 8, 9.

Here is the rule, and it muſt be followed: To diſpenſe with it, is to break it; to hearken to inclination, is to forſake it. The difficulty of the practice muſt be owned, and this more particularly in ſome tempers; but difficulties muſt not carry us againſt the commands of God: In our undertaking to ſerve him, there was no proviſo made for our eaſe or inclination; but our profeſſion was abſolute: How then can we pretend to follow nature, when God's will is known to us? If the Lord be our God, it is mockery if we do not follow him.

CHAP. XI.

Of Forgiving Injuries.

Q. WHAT *directions does the Goſpel give as to forgiving injuries?*

A. It ſpeaks plainly to the point:

" Forgive us our debts, as we forgive our debtors, *Matt.* vi. 12. Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? Till ſeven times? Jeſus ſaid unto him, I ſay not unto thee, until ſeven times; but until ſeventy times ſeven, *Matt.* xviii. 21, 22. Then his Lord ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye, from your hearts, forgive not every one his brother their treſpaſſes, *Matt.* xviii. 32, &c. If thy brother treſpaſs againſt thee, rebuke him; and if he treſpaſs againſt thee ſeven times

times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him, *Luke* xvii. 3, 4. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice: And be ye kind one to another, tender hearted, forgiving one another, even as God, for Chriſt's ſake, hath forgiven you, *Eph.* iv. 31, 32. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye, *Coloſ.* iii. 13, 13. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you: But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes, *Matt.* vi. 14, 15. And when ye ſtand praying, forgive, if ye have ought againſt any; that your Father alſo, which is in heaven, may forgive you your treſpaſſes. But if ye do not forgive, neither will your Father which is in heaven, forgive your treſpaſſes, *Mark* xi. 25, 29. Forgive, and ye ſhall be forgiven:—For with the ſame meaſure that ye meet withal, it ſhall be meaſured to you again, *Luke* vi. 37. He ſhall have judgment without

mercy, that hath ſhewed no mercy, *James* ii. 13. Charity ſuffereth long,—is not eaſily provoked, thinketh no evil,—beareth all things, endureth all things," 1 *Cor.* xiii. 4, &c.

Thus ſays the Chriſtian's rule, and there are no promiſes but what require the obſervance of it. Let then all degrees of malice, revenge, hatred, ill will, animoſities, reſentments, provocations, grudgings, want of neighbourly correſpondence, with all the train of ſuch like interior diſorders, be examined by the Goſpel; and, upon the evidence of their being not allowed upon any account, but abſolutely condemned, the Chriſtian muſt conclude, that either he muſt make this his rule, or elſe have no part in the promiſes of the Goſpel. What then, O God, muſt I fear of myſelf, who am ſo eaſy in admitting, and ſo careleſs in overcoming, what is thus contrary to my profeſſion? I profeſs the Goſpel, but follow inclination; and is this to be a Chriſtian?

CHAP. XII.

Of making and keeping Peace.

WHAT *directions does the Goſpel give, as to avoiding contention, and keeping peace?*

A. It ſpeaks ſo plain in this point, that no Chriſtian can be ignorant of his obligation.

" Bleſſed are the peace-makers, for they ſhall be called the children of God, *Matt.* v. 9. If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift, *Matt.* v. 23, 24. A new commandment I give unto you, that ye love one another. By this ſhall all men know that ye are my diſciples, if ye have love one to another, *John* xiii. 34, 35. Have ſalt in yourſelves, and have peace one with another, *Mark* ix. 50. Be of the ſame mind one towards another. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your-

ſelves, but give place unto wrath, *Rom.* xii. 16, 18. I beſeech you to walk worthy of the vocation wherewith ye are called: With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love, endeavouring to keep the unity of the ſpirit in the bond of peace, *Eph.* iv. 1, 2, 3. For God is not the author of confuſion, but of peace, 1 *Cor.* xiv. 33. He that will love life, and ſee good days, let him refrain his tongue from evil,—let him ſeek peace, and follow it: Be ye all of one mind, having compaſſion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrarywiſe, bleſſing; knowing, that ye are thereunto called, that ye ſhould inherit a bleſſing, 1 *Pet.* iii. 10, 11, 8, 9. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord: Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled, *Heb.* xii. 14, 15. Let us walk honeſtly as in the day,—not in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, *Rom.* xiii. 13. Let nothing be done through ſtrife.—Do all things without murmurings and diſputings; that ye may be blameleſs and harmleſs, the ſons of God in

the midſt of a crooked and perverſe nation, *Phil.* ii. 3, 14. By love, ſerve one another; for all the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thyſelf: But if ye bite and devour one another, take heed, that ye be not conſumed one of another The fleſh luſteth againſt the ſpirit: Now the works of the fleſh are manifeſt, which are theſe;—hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they, which do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the ſpirit is, love, joy, peace, long-ſuffering, gentleneſs, goodneſs, meekneſs;—againſt ſuch there is no law. And they, that are Chriſt's, have crucified the fleſh. Let us not be deſirous of vain-glory, provoking one another, envying one another, *Gal.* v. 13, &c. Bear ye one another's burthens, and ſo fulfil the law of Chriſt, *Gal.* vi. 2. If ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth: This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: For where envying and ſtrife is, there is confuſion, and every evil work. But the wiſdom that is from above, is firſt, pure; then, peaceable, gentle, and

eaſy to be entreated; full of mercy and good fruits, without partiality, and without hypocriſy: And the fruit of righteouſneſs is ſown in peace of them that make peace, *James* iii. 14, &c. Be ye alſo patient, eſtabliſh your hearts.—Grudge not one againſt another, brethren, leſt ye be condemned, *James* v. 8, 9. The kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt. For he, that in theſe things, ſerveth Chriſt, is acceptable to God, and approved of men. Let us, therefore, follow after the things which make for peace, and things, wherewith one may ediſy another, *Rom.* xiv. 17, &c.—Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings; as new-born babes deſire the ſincere milk of the word, 1 *Pet.* ii. 1. If any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God," 1 *Cor.* xi. 16.

Thus the rule, and this, Chriſtians ſay, they follow; and if ſo, then who would not expect to find Chriſtians all living in a free correſpondence of charity and peace, exempt from the confuſions of paſſion, provocation, contention, and revenge; all mutually bearing with one another, and forgiving one another, according to the exam-

ple Chriſt has given them, and for the ſecuring their eternal peace? Thus, certainly, it ought to be; and thoſe who live not according to this method, it is certain they tranſgreſs their rule. See then what thy practice is, and learn to follow Chriſt. Remember that the Goſpel forbids all contentions, quarrelling, uncharitable debates, reproaching, grudging, and all the other effects of paſſion, malice, ill-will, or diſlike: It commands thee to ſtudy peace, and keep it with all men as much as is poſſible; and that for this end thou art to be gentle, patient, compaſſionate, forbearing all provocations, and receiving all that are given thee, with mildneſs; without returning evil for evil, or railing for railing; but overcoming evil with good. Thus thou art commanded; labour daily to bring thyſelf to this temper of the Goſpel, and then thou mayeſt hope for the rewards of the Goſpel.

CHAP. XIII.

Of Anger and Mildneſs.

Q. WHAT *directions does the Goſpel give as to theſe points?*

A. Theſe have been already mentioned

in the foregoing chapters. But hear again how expreſsly they are ſpoken to.

"I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: And whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: But whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire, *Matt.* v. 22. Be ye angry, and ſin not; let not the ſun go down upon your wrath, neither give place to the devil, *Eph.* iv. 26. But now you alſo put off all theſe, anger, wrath, malice, blaſphemy, filthy communication, out of your mouth: Lie not to one another; ſeeing that ye have put off the old man, with his deeds, *Col.* iii. 8. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put put away from you, with all malice: And be ye kind to one another, tender-hearted, forgiving one another, even as God, for Chriſt's ſake, hath forgiven you, *Eph.* iv. 31, 32. My beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God, *James* i. 19, 20. I ſay unto you, that ye reſiſt not evil; but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo, *Matt.* v. 39. Beloved, avenge not yourſelves, but

rather give place unto wrath: For it is written, Vengeance is mine, I will repay it, ſaith the Lord. Be not overcome of evil, but overcome evil with good, *Rom.* xii. 19, 21. See that none render evil for evil unto any man; but ever follow that which is good, 1 *Theſſ.* v. 15. Be at peace among yourſelves,—warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men, *ib.* 14. The fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs,—meekneſs; againſt ſuch there is no law, *Gal.* v. 22. I beſeech you, that ye walk worthy of the vocation, wherewith ye are called; with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love, *Eph.* iv. 1, 2. Thou, O man of God, flee theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs, 1 *Tim.* vi. 11. Bleſſed are the meek, for they ſhall inherit the earth, *Matt.* v. 5. Take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and you ſhall find reſt unto your ſouls: For my yoke is eaſy, and my burthen light, *Matt.* xi. 29, 30. Put on therefore, (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and

forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye, *Col.* iii. 12, 13. Put them in mind—to ſpeak evil of no man, to be no brawler, but gentle, ſhewing all meekneſs unto all men, *Tit.* iii. 2. And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves," 2 *Tim.* ii. 24.

Thus ſpeaks the rule, and by it are commended to us, gentleneſs, meekneſs, moderation, patience; and by the ſame are forbidden all paſſion, undue anger, roughneſs, quarrelling, impatience with our neighbour, &c. Theſe are evils; the former are to be our ornaments. What then muſt be judged of all ſuch, as take exceptions at every accident; who eaſily fret, fall into paſſion, uſe reproachful language, will bear nothing, excuſe nothing, but let every trifling occaſion be enough to diſturb their own peace and their neighbours? Do theſe follow the Goſpel? It is too evident they do not, and therefore are under a ſtrict obligation of daily labouring to bring themſelves to a more chriſtian temper. If difficult, yet grace is more powerful, and by this all difficulties may be overcome: And thoſe who ſtrive not to gain this victory, are without excuſe.

CHAP. XIV.

Of Humility and Pride.

Q. WHAT *directions does the Goſpel give, as to humility and pride?*

A. It declares the great value of the one, and the miſchiefs of the other; ſo that whatever be the judgment of the world, yet it is plain, what is the judgment of the Goſpel; and there can be no excuſe for thoſe who do not follow it.

Bleſſed are the poor in ſpirit; for theirs is the kingdom of heaven, *Matt.* v. 3. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls, *Matt.* xi. 29. Whoſoever ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven, *Matt.* xviii. 4. They, which are accounted to rule over the gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them: But ſo it ſhall not be among you: But whoſoever will be great among you, ſhall be your miniſter: And whoſoever of you will be the chiefeſt, ſhall be ſervant of all. For even

the ſon of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many, *Mark* x. 42, &c. All their works they (the Phariſees) do, for to be ſeen of men: They make broad their phylacteries, and enlarge the borders of their garments; and love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues; and greetings in the markets; and to be called of men, *Rabbi*, *Rabbi*. But be not ye called *Rabbi*; for one is your maſter, even Chriſt, and all ye are brethren. Neither be ye called maſters; for one is your maſter, even Chriſt. But he that is greateſt among you, ſhall be your ſervant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted, *Matt.* xxiii. 5, &c. He hath regarded the low eſtate of his handmaiden: For behold, from henceforth all generations ſhall call me bleſſed.—He hath ſcattered the proud, in the imagination of their hearts; he hath put down the mighty from their ſeats, and exalted them of low degree, *Luke* i. 48, 51. The Phariſee ſtood, and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tythes of all that I poſſeſs. And the Publi-

man ſtanding afar off, would not ſo much as lift up his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, This man went down to his houſe juſtified, rather than the other; for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted, *Luke* xviii. 11. And thou *Capernaum*, which art exalted to heaven, ſhalt be thruſt down to hell, *Luk.* x. 15. Be not high minded, but fear: For if God ſpared not the natural branches, take heed, leſt he alſo ſpare not thee, *Rom.* xi. 20 Mind not high things, but condeſcend to men of low eſtate: be not wiſe in your own conceits, *Rom.* xii. 16. That ye might learn in us not to think of men, above that, which is written, that no one of you be puffed up for one againſt another. For who maketh thee to differ from another? And what haſt thou, that thou didſt not receive? Now, if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?—We are made a ſpectacle unto the world, and to angels, and to men. We are fools for Chriſt's ſake; but ye are wiſe in Chriſt; we are weak, but ye are ſtrong; ye are honourable, but we are deſpiſed:—We are made as the filth of the world, and are the offſcouring of all things unto this day, 1 *Cor.*

iv. 6, &c. Let nothing be done through ſtrife or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves. Let this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it no robbery to be equal with God; but made himſelf of no reputation, and took upon him the form a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf and became obedient unto death, even the death of the croſs; wherefore God alſo hath highly exalted him, and given him a name, which is above every name, *Phil.* ii 3, 5, &c Now, that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? *Eph* iv. 9. Put on, therefore, (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, *Col.* iii. 12. Yea, all of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time, 1 *Pet.* v. 5, 6. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up, *James* iv. 10. In the laſt days perilous times ſhall come; for men ſhall be

lovers of their ownſelves—boaſters, proud, unthankful,—fierce, deſpiſers of thoſe that are good,---heady, high-minded, 2 *Tim.* iii. 1, &c. I beſeech you to walk worthy of the vocation, wherewith ye are called: with all lowlineſs and meekneſs, with long-ſuffering, *Eph.* iv. 1, 2. God hath choſen the fooliſh things of the world, to confound the wiſe: and God hath choſen the weak things of the world, to confound the things which are mighty; and baſe things of the world, and things, which are deſpiſed, hath God choſen; that no fleſh ſhould glory in his preſence: He that glorieth, let him glory in the Lord, 1 *Cor.* i. 27. For not he, that commendeth himſelf, is approved, but whom the Lord commendeth, 2 *Cor.* x. 18. Ye are they, which juſtify yourſelves before men; but God knoweth your hearts: for that, which is highly eſteemed amongſt men, is abomination in the ſight of God, *Luke* xvi. 15. How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God only? *John* v. 44 For they loved the praiſe of men, more than the praiſe of God, *Jo.* xii. 43. Let us not be deſirous of vain-glory, provoking one another, envying one another, *Gal.* v. 26. Though I give my body to be burned, and have not charity, it profiteth

me nothing: Charity envieth not, charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own," 1 *Cor.* xiii. 3, &c.

Thus plainly ſpeaks the rule: And now, if upon a ſerious weighing of theſe particulars, it appear, that an univerſal humility is moſt preſſingly recommended, and pride is condemned in all its branches; then it muſt be owned, that in whatever way we ſeek glory with men, and deſire to be raiſed in the opinion of the world; in whatever way we labour to magnify this unworthy clay, give ourſelves the preference to others, and, in our hearts, deſpiſe our neighbour; ſo often we forſake our rule, and by a juſt judgment upon pride, are in danger of rendering ourſelves eternally contemptible, by the very ways in which we unduly ſeek eſteem.

If this be ſo, then, I think, Chriſtians have reaſon to conſider, and reform the general method of their lives. For, if looking upon themſelves, they ſee the great buſineſs of their thoughts their ſtudy, their contrivance, their expences, is in the ſervice of pride; that in this they place their happineſs, for this they deny themſelves, ſuffer many inconveniences, hazard their health, exhauſt their eſtates, &c. muſt not they in

this ſee they make idols of themſelves, and for this ſelf-worſhip, deſpiſe all the inſtructions Chriſt has given them, and forſake his Goſpel? And can this way, this martyrdom of ſelf-love, ever bring them to heaven? What then do they do? Believe in Chriſt and his promiſes, and yet live in contradiction to both? This is, in fact, to renounce both our reaſon and faith; heaven can never be the reward of ſuch inſolent and wilful madneſs: They muſt either follow the ways of the Goſpel, or lay by the hopes of its promiſes. Chriſtians are a people, that make profeſſion of following the law of Chriſt: And yet in this point, all are ſtriving to outdo one another in departing from it; in forſaking the ways of humility, and following thoſe of pride.

CHAP. XV.

Of Detraction, Reviling, or Speaking Evil of our Neighbour.

Q. WHAT *directions does the Goſpel give as to theſe points?*

A. They are all forbidden: For ſince the Goſpel commands us *to love our neighbours*

as ourſelves, and to *do to all men, as we would that men ſhould do to us*; it is evident, what judgment we are to make of detraction or ſpeaking evil of our neighbours, which is ſo contrary to theſe two great precepts of the new law. Detraction then is the tranſgreſſion of all, that is ſo poſitively commanded us in the love of our neighbour, abovementioned, *c.* 9: and is yet more expreſsly forbidden.

" God gave them over to a reprobate mind, to do thoſe things which are not convenient; being filled with maliciouſneſs; full of envy, debate, deceit, malignity; whiſperers, backbiters, deſpightful, proud, boaſters, inventers of evil things, covenant-breakers; who knowing the judgment of God, (that they, which commit ſuch things, are worthy of death) not only do the ſame, but have pleaſure in them that do them, *Rom.* i. 28, *&c.* I fear, leſt when I come, I ſhall not find you ſuch as I would; leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults, 2 *Cor.* xii 20. Wherefore laying aſide all malice, and all guile, and hypocriſies, and envyings, and all evil ſpeakings, 1 *Pet.* ii. 1. Speak not evil one of another, brethren. He that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the

law, and judgeth the law: But if thou judge the law, thou art not a doer of the law, but a judge. There is one Law-giver, who is able to ſave and to deſtroy; who art thou, that judgeſt another? *James* iv. 11. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the kingdom of God, 1 *Cor.* vi. 10. Not to keep company; if any man, that is called a brother, be a railer, with ſuch an one, no, not to eat, 1 *Cor.* v. 11. Put them in mind to ſpeak evil of no man, to be no brawler, but gentle, ſhewing all meekneſs unto all men," *Tit.* iii. 2.

Thus ſpeaks the rule: And while it ſets detraction, or backbiting, and reviling, and whiſpering, among thoſe ſins, which exclude from the poſſeſſion of God; what muſt be ſaid, but that they, who do theſe things, either know not their rule, or think that by cuſtom it is made void? If ſomething of this were not, how ſhould thoſe, who profeſs to believe and follow the Goſpel, live on in the open breach of it, and make that their general entertainment, which is here declared a forfeiture of happineſs? This ſeems a ſtrange blindneſs or deluſion; and ſo much the greater, that it is not the practice only of ſuch, who, by their wickedneſs, live at defiance with heaven; but even of thoſe,

who by their pious endeavours, and ſtricter diſcipline, ſeem in earneſt in what they profeſs. Here is the ſurpriſe. And to theſe I make it my petition, that they would take more pains in knowing what their rule teaches; and ſince this declares backbiting and whiſpering to be ſo criminal, that they would remember it, and no more make theſe their ſport. For that piety cannot be true, which has not this regard to the will of God, and the obſervance of his law.

CHAP. XVI.

Of the Watchfulneſs and Induſtry of a Chriſtian Life, in Reproof of a ſlothful and idle Life.

Q. WHAT *directions does the Goſpel give, as to the point of watchfulneſs and idleneſs?*

A. It ſpeaks plain enough.

" Watch and pray, that ye enter not into temptation, *Matt.* xxvi 41. Let your loins be girded about, and your lights burning; and ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediate-

ly. Bleſſed are thoſe ſervants, whom the Lord, when he cometh, ſhall find watching. —And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants. And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through. Be ye therefore ready alſo; for the Son of Man cometh at an hour when ye think not.— Bleſſed is that ſervant, whom his Lord, when he cometh, ſhall find ſo doing: Of a truth I ſay unto you, that he will make him ruler over all that he hath. But, and if that ſervant ſay in his heart, my Lord delayeth his coming; and ſhall begin to beat the men-ſervants and maidens, and to eat and drink, and to be drunken, the Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers, *Luke* xii. 35, &c. Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. For as a ſnare it ſhall come on all them that dwell on the face of the whole earth: Watch ye

therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man, *Luke* xxi. 34. Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch. Watch ye therefore, (for ye know not when the maſter of the houſe cometh; at even, at midnight, or at the cock-crowing, or in the morning) leſt, coming ſuddenly, he find you ſleeping: and what I ſay unto you, I ſay unto all, watch, *Mark* xiii. 33, &c. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. For the kingdom of heaven is as a man travelling into a far country, who called his men-ſervants, and delivered unto them his goods.—Then he that had received five talents, went and traded with the ſame, and made them other five talents.—But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of thoſe ſervants cometh, and reckoneth with them. And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deli-

veredſt unto me five talents; behold, I have gained beſides them five talents more. His lord ſaid unto him, Well done, thou good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.—Then he which had received the one talent, came.—His lord ſaid unto him, Thou wicked and ſlothful ſervant;—Take therefore the talent from him, and give it unto him which hath ten talents,—and caſt the unprofitable ſervant into outer darkneſs; there ſhall be weeping and gnaſhing of teeth, *Matt.* xxv. 13. And now alſo the axe is laid unto the root of the trees: Therefore every tree which bringeth not forth good fruit, is hewn down, and caſt into the fire, *Matt.* iii. 10. A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. Then ſaid he unto the dreſſer of his vineyard, behold, theſe three years I come ſeeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground? And he, anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou ſhalt cut it down, *Luke* xiii. 6. Not every one that ſaith unto me, Lord, Lord,

ſhall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven, *Matt.* vii. 21. Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able, *Luke* xiii. 24. Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be which go in thereat: Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there are that find it, *Matt.* vii. 13. Seek, and ye ſhall find; knock, and it ſhall be opened unto you, *Matt.* vii. 7. Seek ye firſt the kingdom of God, and his righteouſneſs, *Matt.* vi. 33. The kingdom of heaven ſuffereth violence, and the violent take it by force, *Matt.* xi. 12. If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me. For whoſoever will ſave his life, ſhall loſe it; but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it, *Luke* ix. 23. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple. And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.—Whoſoever he be of you, that forſaketh not all that he hath,

he

he cannot be my diſciple, *Luke* xiv. 26, 33. A certain man made a great ſupper, and bade many; and ſent his ſervants at ſupper time, to ſay to them that were bidden, come, for all things are now ready. And they all, with one conſent, began to make excuſe. Then the maſter of the houſe being angry, ſaid,—I ſay unto you, that none of thoſe men that were bidden, ſhall taſte of my ſupper," *Luke* xiii. 16, &c.

" Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong, 1 *Cor.* xvi. 13. Let him that thinketh he ſtandeth, take heed leſt he fall, 1 *Cor.* x. 12. Awake to righteouſneſs, and ſin not, 1 *Cor.* xv. 34. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: Whom reſiſt, ſtedfaſt in faith, 1 *Pet.* v. 8. My brethren, be ſtrong in the Lord, and in the power of his might; put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil: For we wreſtle not againſt fleſh and blood; but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world.—Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and in all things to ſtand perfect. Stand therefore, having your loins girt about

with truth, and having on the breaſt-plate of righteouſneſs, and your feet ſhod with the preparation of the Goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wiched. And take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God: Praying always with all prayer and ſupplication of the ſpirit, and watching thereunto with all perſeverance, *Eph.* vi. 10, &c. Let us not ſleep, as do others; but let us watch and be ſober, 1 *Theſſ.* v. 6. If, therefore, thou ſhalt not watch, I will come on thee as a thief; and thou ſhalt not know what hour I will come upon thee, *Rev.* iii. 3. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord, 1 *Cor.* xv. 58. Be not deceived; God is not mocked: For whatſoever a man ſoweth, that ſhall he alſo reap. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting: And let us not be weary in well-doing, for in due ſeaſon we ſhall reap, if we faint not, *Gal.* vi. 7. Brethren, be not weary in well-doing, 2 *Theſſ.* iii. 13. God is not unrighteous, to forget your work and labour of love, which ye have ſhewed

toward his name, in that ye have miniſtered to the ſaints, and do miniſter. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end: That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes, *Heb.* vi. 10. Work out your own ſalvation with fear and trembling, *Phil.* ii. 12. Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it, to obtain a corruptible crown, but we an incorruptible. I, therefore, ſo run, not as uncertainly: So fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away, 1 *Cor.* ix. 24, &c. Many are called, but few are choſen, *Matt.* xxii. 14. Wherefore the rather, brethren, give diligence to make your calling and election ſure, 2 *Pet.* i. 19. See that ye walk circumſpectly, not as fools, but as wiſe; redeeming the time, becauſe the days are evil, *Eph.* v. 15. She that liveth in pleaſure, *(or delicately)* is dead while ſhe liveth, 1 *Tim.* v. 6. The time paſt of our life may ſuffice us to have wrought

the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries: Wherein they think it ſtrange, that you run on with them to the ſame exceſs of riot, ſpeaking evil of you, 1 *Pet.* iv. 3. They ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day-time: Spots they are, and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you, 2 *Pet.* 13. How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her," *Rev.* xviii. 7.

Thus ſpeaks the rule, and ſo poſitive and large it is, in preſſing all to be watchful, and to take pains in working out their ſalvation, that there muſt be owned a neceſſity of a chriſtian life being an induſtrious and laborious life. Let but theſe heads be duly reflected on: *Firſt*, The life of Chriſt, and the example he has given us, both in what he did, and what he ſuffered. *2dly*, The great perfection of thoſe virtues, which God demands of us. *3dly*, The corruption of our nature, which renders us averſe to all theſe, and ſtrongly inclines us to evil. *4thly*, The variety of temptations, which draw us out of the way. *5thly*, The great encouragement to evil from authority and cuſtom. *6thly*, The induſtrious ſubtilty of the

devil. *7thly*, The uncertainty of the time granted us for doing this great work. *8thly*, The irrecoverable ruin attending a miſcarriage. *Laſtly*, The variety of deluſions to which we are expoſed, through the violence and contrivance of our paſſions. Let but theſe heads, I ſay, be duly reflected on, and it muſt be confeſſed, that ſalvation is a work of difficulty, ſuch as requires a conſtant watchfulneſs, perſevering endeavours, and the beſt of our care; and that, as for thoſe who live on as if they had nothing to do, but to contrive how to drink, ſleep, and play away their time, and leave ſalvation to the chance; they follow not the directions ſo often preſſed to them in the Goſpel; and therefore, whatever their ſuppoſed innocence may be, are not in a way of doing the work of the Goſpel. What hopes then can they have from hence, where they ſee unprofitable ſervants, not rewarded, but condemned: Where they ſee great crimes charged upon them, and eternal woes prepared in puniſhment of their reputed innocence? It muſt then be remembered, that the Goſpel of Jeſus Chriſt requires of all his followers a watchful life, and that idleneſs, ſloth, and a conſtant diſſipation of mind, are contrary to it, and therefore to be avoided with the utmoſt care.

CHAP. XVII.

Of Immodeſty.

Q. WHAT *directions does the Goſpel give as to this point?*

A. It ſhews it to be very diſpleaſing to God, and ſtrictly cautions all againſt it.

"Ye have heard that it was ſaid by them of old time, thou ſhalt not commit adultery: But I ſay unto you, that whoſoever looketh on a woman, to luſt after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and caſt it from thee; for it is profitable for thee that one of thy members ſhould periſh, and not thy whole body ſhould be caſt into hell, *Matt.* v. 27. Let not ſin, therefore, reign in your mortal body, that ye ſhould obey it in the luſts thereof, *Rom.* vi. 12. When they knew God, they glorified him not as God;—wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies.—For this cauſe God gave them up unto vile affections, *Rom.* i. 21, 24, 26. I beſeech you, brethren, by the mercies of God, that ye preſent your bodies a living

ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice; and be not conformed to this world, *Rom.* xii. 1. To be carnally minded, is death;—becauſe the carnal man is enmity againſt God.—We are debtors, not to the fleſh, to live after the fleſh; for if ye live after the fleſh, ye ſhall die; but if ye, through the ſpirit, do mortify the deeds of the body, ye ſhall live, *Rom.* viii. 6, 7, &c. They that are Chriſt's, have crucified the fleſh, with the affections and luſts, *Gal* v. 24. This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not, as other Gentiles walk, in the vanity of their mind, having the underſtanding darkened, being alienated from the life of God;—who being paſt feeling, have given themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs: But ye have not ſo learned Chriſt; if ſo be that ye have heard him;—that ye put off, concerning the former converſation, the old man, which is corrupt, according to the deceitful luſts.—Let no corrupt communication proceed out of your mouth, *Eph.* iv. 17, &c. But fornication and all uncleanneſs, or covetouſneſs, let it not once be named amongſt you, as becometh ſaints; neither filthineſs nor fooliſh talking, nor jeſting, which are not convenient; but ra-

ther giving of thanks: For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.—Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret, *Eph.* v. 3, &c. Mortify therefore your members, which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake, the wrath of God cometh upon the children of diſobedience:—But now you alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth, *Coloſ.* iii. 5, &c. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, who know not God,—For God hath not called us unto uncleanneſs, but unto holineſs, 1 *Theſſ* iv. 3, &c. Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh.—Now the works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs, and ſuch like; of the which I tell you before, as I

have alſo told you in time paſt, that they, which do ſuch things, ſhall not inherit the kingdom of God, *Gal.* v. 16, 19. Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul: Having your converſation honeſt among the Gentiles, 1 *Pet* ii. 11. Let us live honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof, *Rom.* xiii. 13. Dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, 2 *Cor.* vii. 1. If any man love the world, the love of the Father is not in him. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world: And the world paſſeth away, and the luſt thereof; but he that doeth the will of God, abideth for ever, 1 *John* ii. 15, &c. Every man is tempted, when he is drawn away of his own luſt, and enticed: Then, when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death, *James* i. 14. Now I have written unto you, not to keep com-

pany, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat, 1 *Cor.* v. 11. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,—ſhall inherit the kingdom of God, 1 *Cor.* vi. 9. Marriage is honourable in all, and the bed undefiled: But whoremongers and adulterers God will judge, *Heb.* xiii. 4. As you have yielded your members ſervants to uncleanneſs and to iniquity unto iniquity; even ſo now yield your members ſervants to righteouſneſs unto holineſs.—What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the end of theſe things is death," *Rom.* vi. 19, 21.

Thus ſpeaks the rule: And is it not here expreſsl declared, how criminal all kind of impurity is in the ſight of God, whether it be in the heart only, or deſire, or by inordinate affections, or in the eyes, or in the tongue, or in actions? All kind of ſenſuality or uncleanneſs, both of mind and body, are here forbidden, and marked with the infamous character of being the ſins of the Gentiles or Heathens, who knew not God; who for their unworthineſs, were given up

to a reprobate ſenſe. It is evident then, that all ſuch offences are an abſolute tranſgreſſion of the Chriſtian's rule; and that to live in the practice of them, is to live as a Heathen. What then muſt be done? The Chriſtian muſt remember, that the promiſe of ſeeing God, is made to the pure and clean of heart; that without this, he can have no part in this promiſe: That therefore he muſt daily labour to bring his heart to this happy diſpoſition: He muſt reſiſt evil, avoid ill company, keep a watch upon his eyes, upon his tongue, and upon his heart; he muſt put a reſtraint upon himſelf, as to all kind of dangerous liberties; and avoid all that can defile, if he truly deſires that his heart ſhould be clean. And is this the Goſpel? How few then are choſen? Examine thyſelf by what the apoſtle has ſaid; "The luſt of the fleſh, the luſt of the eyes, the pride of life, are not of the Father," 1 *John* ii. 15. Doeſt thou belong to him?

CHAP. XVIII.

Of Self-denial.

Q. WHAT *directions does the Goſpel give us in this point?*

A. The Goſpel declares it to be abſolutely neceſſary for all Chriſtians.

"Jeſus ſaid to his diſciples; if any man will come after me, let him deny himſelf, and take up his croſs and follow me. For whoſoever will ſave his life, ſhall loſe it: And whoſoever will loſe his life for my ſake ſhall find it, *Mat.* xvi. 24. Whoſoever will come after me, let him deny himſelf, *Mar.* viii. 34 If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me, *Luke* ix. 23. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple. And whoſoever does not bear his croſs, and come after me, cannot be my diſciple. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he hath ſufficient to finiſh it? So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple, *Luke* xiv. 26, 33. If thy right hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell, *Mat.* v. 30. He that loveth his life, ſhall loſe it; and he that hateth his life in this world, ſhall keep it unto life eternal, *John* xii.

25. Reckon ye alſo yourſelves to be dead indeed unto ſin; but alive unto God, through Jeſus Chriſt our Lord. Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof. Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin, *Rom.* vi. 11. I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death! *Rom.* vii. 23. Brethren, we are debtors, not to the fleſh, to live after the fleſh; for if ye live after the fleſh, ye ſhall die: But if ye, through the ſpirit, do mortify the deeds of the body, ye ſhall live: For as many as are led by the Spirit of God, they are the ſons of God, *Rom.* viii. 12. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution? Nay, in all theſe things, we are more than conquerors, through him that loved us, *Rom.* viii. 35. If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo

live with him, *Rom.* vi. 5, 8. I beſeech you, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice; and be not conformed to this world: But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, *Rom.* xii. 1. Every man that ſtriveth for the maſtery, is temperate in all things: Now they do it, to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I myſelf be a caſtaway, 1 *Cor.* ix. 25. Always bearing about in the body, the dying of the Lord Jeſus Chriſt, that the life alſo of Jeſus might be made manifeſt in our body, 2 *Cor.* iv. 10. He died for all, that they, which live, ſhould not henceforth live unto themſelves, but unto him, which died for them, and roſe again. Therefore, if any man be in Chriſt, he is a new creature; old things are paſt away, behold, all things are become new, 2 *Cor.* v. 15, 17. I am crucified with Chriſt; nevertheleſs, I live; yet not I, but Chriſt liveth in me: And the life, which I now live in the fleſh, I live by the faith of the Son of

God, who loved me, and gave himſelf for me, *Gal.* ii. 20. Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh: For the fleſh luſteth againſt the ſpirit; and the ſpirit againſt the fleſh. If we live in the ſpirit, let us alſo walk in the ſpirit. They that are Chriſt's have crucified the fleſh, with the affections and luſts, *Gal.* v. 16, 24. Henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus, *Gal.* vi. 17. I do count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt: That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death, if by any means I might attain unto the reſurrection of the dead, *Phil.* iii. 8. Put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts, and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs, *Eph.* iv. 22. The grace of God, that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, *Tit.* ii. 12. Mortify

therefore your members, which are upon the earth; fornication, uncleanneſs inordinate affection; in the which ye alſo walked ſome time, when ye lived in them: But now you alſo put off all theſe, and have put on the new man, which is renewed in knowledge, after the image of him that created him, *Col.* iii. 5. Flee alſo youthful luſts: But follow righteouſneſs, faith, charity, peace," 2 *Tim.* ii. 22.

Thus ſpeaks the rule; whence it is plain above all diſpute, that thoſe who follow their inclinations, do not follow this rule. We have all an inheritance of corruption, which bends us to ſin; this is entailed on us from *Adam*, and is called the old man; this the Goſpel commands us to put off; all ſuch, then, as ſtrictly examine their inclinations, affections, and deſires, and reſolutely ſtand againſt thoſe, which they perceive to be ſinful, or can ſuſpect as leading to ſin, are the perſons who live by the rule, which they profeſs; and if they ſtudy to improve thoſe better impreſſions, which are the effects of grace, it cannot be queſtioned, but they will be clothed with the new man, and, while in the fleſh, even live by the ſpirit. But this cannot be their character, who being ſubject to great variety of worldly and ſenſual inclinations, who finding no reliſh in

their ſouls, but of what is in favour of their pride, vanity, idleneſs, and of ſelf-love, in all its ſhapes, are ſo far from uſing due means for ſuppreſſing them, that their whole life is an obedience to their demands; for certainly theſe have no regard to what the Goſpel preſcribes; their life is a contradiction to its rules; they indulge their corruption, which God commands them to reſiſt; and therefore being found under the ſubjection of the old man, can never expect, while under this ſlavery, to come to the liberty of the children of God. Either do what the Goſpel requires, or elſe look for no other portion, but with unbelievers.

CHAP. XIX.

Of ſuffering Affliction or Perſecution.

Q. WHAT *directions does the Goſpel give as to theſe points?*

A. It ſpeaks very largely of them, and ſhews, with what ſpirit a Chriſtian ought to ſubmit.

"Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the

kingdom of heaven. Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely, for my ſake: Rejoice, and be exceeding glad; for great is your reward in heaven: For ſo perſecuted they the prophets, which were before you, *Matt.* v. 10. Ye have heard, that it hath been ſaid; an eye for an eye, and a tooth for a tooth; but I ſay unto you, that ye reſiſt not evil; but whoſoever ſhall ſmite thee on the right cheek, turn him the other alſo, *Matt.* v. 38. He that taketh not his croſs, and followeth after me, is not worthy of me. He that findeth his life ſhall loſe it; and he that loſeth his life for my ſake, ſhall find it. Fear not them which kill the body, but are not able to kill the ſoul; but rather fear him, which is able to deſtroy both ſoul and body in hell. Are not two ſparrows ſold for a farthing? And one of them ſhall not fall on the ground, without your Father: But the very hairs of your head are all numbered: Fear ye not, therefore, ye are of more value than many ſparrows. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father, which is in heaven. Think not that I am come to ſend peace on earth, I came not to ſend peace, but a ſword, *Matt.* x. 34. Behold I ſend you forth

as ſheep in the midſt of wolves. But beware of men, for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues; and ye ſhall be brought before governors and kings, for my ſake. And the brother ſhall deliver up the brother to death, and the father the child: And the children ſhall riſe up againſt their parents, and cauſe them to be put to death. And ye ſhall be hated of all men for my name's ſake: But he that endureth to the end, ſhall be ſaved. The diſciple is not above his maſter, nor the ſervant above his Lord. It is enough for the diſciple, that he be as his maſter, and the ſervant as his Lord: If they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold, *Matt.* x. 16. Then ſhall they deliver you up to be afflicted, and ſhall kill you; and ye ſhall be hated of all nations for my name's ſake, *Matt.* xxiv. 9. They ſhall put you out of the ſynagogues; yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice. Verily, verily, I ſay unto you, that ye ſhall weep and lament; but the world ſhall rejoice, and ye ſhall be ſorrowful; but your ſorrow ſhall be turned into joy. And ye now therefore have ſorrow; but I will ſee you again, and your heart ſhall rejoice, and

your joy no man taketh from you, *Jo.* xvi. 2, 20. If the world hate you, ye know that it hated me, before it hated you, *Jo.* xv. 18.

Every branch that beareth fruit, he (my Father) purgeth it, that it may bring forth more fruit, *Jo.* xv. 2 Maſter, who did ſin, this man, or his parents, that he was born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents: But that the works of God ſhould be made manifeſt in him, *Jo.* ix. 2. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? *Luke* xxiv. 26. And when they had called the apoſtles, and beaten them, they commanded, that they ſhould not ſpeak in the name of Jeſus, and let them go: And they departed from the preſence of the council, rejoicing, that they were counted worthy to ſuffer ſhame for his name, *Acts* v. 40. We rejoice in hope of the glory of God; and not only ſo; but we glory in tribulation alſo, knowing that tribulation worketh patience, *Rom.* v. 2. Heirs of God, and joint-heirs with Chriſt; if ſo be that we ſuffer with him, that we may be alſo glorified together. For I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory, which ſhall be revealed in us, *Rom.* viii. 17. For we know,

that the whole creation groaneth, and travelleth in pain together, until now.—What ſhall we then ſay to theſe things? If God be for us, who can be againſt us? Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (As it is written, for thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter.) Nay, in all theſe things, we are more than conquerors, through him that loved us. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, *Rom.* viii. 22, 31, 35.

I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death: For we are made a ſpectacle unto the world, and to angels, and to men. We are fools for Chriſt's ſake, but ye are wiſe in Chriſt: We are weak, but ye are ſtrong: Ye are honourable, but we are deſpiſed. Even unto this preſent hour, we both hunger and thirſt, and are naked, and are buffetted, and have no certain dwelling-place; and labour, working with our own hands: Being revi-

led, we bleſs; being perſecuted, we ſuffer it: Being defamed, we intreat: We are made as the filth of the world, and are the off-ſcouring of all things unto this day, 1 *Cor.* iv. 9. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations; for as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt. For we would not, brethren, have you ignorant of our trouble, which came to us in *Aſia*, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life: But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God, which raiſeth the dead, who delivered us from ſo great a death, and doth deliver; in whom we truſt, that he will yet deliver us, 2 *Cor.* i. 3, 8. And our hope of you is ſtedfaſt, knowing, that as you are partakers of the ſufferings; ſo ſhall ye be alſo of the conſolation, *Ib.* v. 7. We have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed; always bearing about in the body, the dying of the

Lord Jeſus; that the life alſo of Jeſus might be made manifeſt in our body. For we, which live, are always delivered unto death for Jeſus' ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh. So then death worketh in us, but life in you: For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day: For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen: For the things, which are ſeen, are temporal; but the things, which are not ſeen, are eternal," 2 *Cor.* iv. 7, 16.

" I am filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into *Macedonia*, our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears. Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of *Titus*, 2 *Cor.* vii. 4. Ye ſuffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face.—Are they miniſters of Chriſt? I am more: In labours more abundant, in ſtripes

above meaſure, in priſons more frequent, in deaths oft. Of the Jews, five times received I forty ſtripes, ſave one. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a night and a day I have been in the deep: In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the Heathens, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren.—In *Damaſcus*, the Governor under *Aretas* the king, kept the city of the *Damaſcens* with a garriſon, deſirous to apprehend me; and through a window in a baſket was I let down by the wall, and eſcaped his hands, 2 *Cor.* xi. 20, 23. Leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. For this thing I ſought the Lord thrice, that it might depart from me. And he ſaid unto me, my grace is ſufficient for thee: For my ſtrength is made perfect in weakneſs. Moſt gladly, therefore, will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake:

ſake: For when I am weak, then am I ſtrong, 2 *Cor.* xii. 7. What things were gain to me, thoſe I counted loſs for Chriſt. Yea, doubtleſs, and I do count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: For whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, *Phil.* iii. 7. I have learned, in whatever ſtate I am, therewith to be content: I know both how to be abaſed, and I know how to abound: Every where and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and to ſuffer need. I can do all things through Chriſt, which ſtrengtheneth me, *Phil.* iv. 11. Whereof (*of the Goſpel*) I *Paul* am made a miniſter; who now rejoice in my ſufferings for you, and fill up that, which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church," *Col.* i. 23.

"We ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations, that ye endure: Which is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer; ſeeing it is a righteous thing with God, to recompence

tribulation to them, that trouble you; and to you, who are troubled, reſt with us, 2 *Theſſ.* i. 4. I ſuffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things, for the elect's ſakes, that they may alſo obtain the ſalvation, which is in Chriſt Jeſus, with eternal glory. It is a faithful ſaying: For if we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reign with him; if we deny him, he will alſo deny us, 2 *Tim.* ii. 9. Thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience, perſecutions, afflictions, which came unto me at *Antioch*, at *Iconium*, at *Lyſtra*, what perſecutions I endured; but out of them all the Lord delivered me: Yea, and all, that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution, 2 *Tim.* iii. 10. We ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour; that he, by the grace of God, ſhould taſte death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their Salvation perfect through ſuffering, *Heb.* ii. 9. Though he were a Son, yet learned he obedience, by the

things which he ſuffered: And being made perfect, he became the Author of Eternal Salvation, unto all them, that obey him, *Heb.* v. 8. It is a fearful thing to fall into the hands of the living God, but call to remembrance the former days, in which, after ye were illuminated, ye endured a great ſight of afflictions: Partly, whilſt ye were made a gazing-ſtock, both by reproaches and afflictions; and partly, whilſt ye became companions of them, that were ſo uſed. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves, that ye have in heaven a better, and an enduring ſubſtance. Caſt not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that after ye have done the will of God, ye might receive the promiſe. For yet a little while, and he, that ſhall come, will come, and will not tarry. Now the juſt ſhall live by faith: but if any man draw back, my ſoul ſhall have no pleaſure in him. But we are not of them, who draw back unto perdition; but of them, that believe, to the ſaving of the ſoul, *Heb.* x. 31. By faith, *Moſes*, when he was come to years, refuſed to be called the ſon of *Pharaoh's* daughter; chuſing rather to ſuffer affliction with the peo-

ple of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt, greater riches, than the treaſures of *Egypt*; for he had reſpect unto the recompence of the reward,—What ſhall I more ſay—of the prophets, who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire?—Others were tortured, not accepting deliverance; that they might obtain a better reſurrection. And others had trial of cruel mockings and ſcourgings, yea, moreover of bonds and impriſonments. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins and goat-ſkins, being deſtitute, afflicted, tormented: (Of whom the world was not worthy) they wandered in deſerts, and in mountains, and in dens and caves of the earth, *Heb*, xi. 23, 32. Wherefore ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin, which doth ſo eaſily beſet us, and let us run with patience the race, that is ſet before us, looking unto Jeſus, the author and finiſher of our faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. For conſider him, that endureth

ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds. Ye have not yet reſiſted unto blood, ſtriving againſt ſin. And ye have forgotten the exhortation, which ſpeaketh unto you, as unto children; my ſon, deſpiſe not thou the chaſtening of the Lord, nor faint, when thou art rebuked of him: For whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you, as with ſons: For what ſon is he, whom the Father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: Shall we not much rather be in ſubjection unto the Father of Spirits and live: For they verily for a few days chaſtened us, after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Now, no chaſtening for the preſent ſeemeth to be joyous, but grievous: Nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them, which are exerciſed thereby. Wherefore, lift up the hands, which hang down, and the feeble knees, and make ſtrait paths for your feet, leſt that, which is lame, be turned out of

the way, but let it rather be healed," *Heb.* xii. 1.

"*Paul* and *Barnabas* preached the Gospel—confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God, *Act.* xiv. 22. And now, behold, I go bound in the spirit unto *Jerusalem*, not knowing the things that shall befal me there: Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, *Act.* xx. 22. Then *Paul* answered; What mean ye to weep, and break my heart? For I am ready, not to be bound only, but also to die at *Jerusalem*, for the name of the Lord Jesus, *Acts* xxi. 13. My brethren, count it all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. —Blessed is the man, that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them, that love him, *Jam.* i.

2, 12. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience, behold, we count them happy, which endure. Ye have heard of the patience of *Job*, and have ſeen the end of the Lord: That the Lord is very pitiful, and of tender mercy, *Jam.* v. 10. This is thankworthy, if a man, for conſcience toward God, endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffetted for your faults, ye ſhall take it patiently? But if, when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: Becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: Who did no ſin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed," 1 *Pet.* ii. 19.

"Who is he, that will harm you, if ye be followers of that, which is good? But, and if ye ſuffer for righteouſneſs ſake, happy are ye: And be not afraid of their terror,

neither be troubled; but ſanctify the Lord God in your hearts: For it is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickened by the ſpirit, 1 *Pet.* iii. 13, 17. Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened you; but rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy are ye; for the ſpirit of glory, and of God, reſteth upon you: On their part he is evil ſpoken of, but on your part he is glorified. But let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſy body in other men's matters. Yet if any man ſuffer, as a chriſtian, let him not be aſhamed; but let him glorify God on this behalf. For the time is come, that judgment muſt be given at the houſe of God: And if it firſt begin at us, what ſhall the end be of them, that obey not the Goſpel of God? And if the righteous ſcarcely be ſaved; where ſhall the ungodly and the ſinner appear? Wherefore, let them, that ſuffer ac-

cording to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator, 1 *Pet.* iv. 12. What are theſe, which are arrayed in white robes? And whence came they: And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me; theſe are they, which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple: And God ſhall wipe away all tears from their eyes," *Rev.* vii. 13.

Thus ſpeaks the rule; ſo full and plain, that a chriſtian muſt hence ſee, what judgment he is to frame of all the afflictions of this life, and what uſe he is to make of them. He is to conſider them as the effect of the Divine Will, as the trial and improvement of virtue, as the exerciſe of patience, as the portion, which Chriſt choſe for himſelf, and for his beſt ſervants; and hence, that by a due ſubmiſſion to them, they may be very ſerviceable in the gaining an eternal crown. Therefore in practice, he is neither to murmur, nor ſink in ſpirit under them, as under misfortunes; but firſt endeavour to ſubmit with reſolution, as to the certain ordinance of the Divine Will, and then even to receive with comfort, what God knows

to be beſt for him, and may be very advantageous to him for obtaining mercy and glory. Thus the Goſpel directs. Such then, as ſincerely deſire to be followers of it, muſt labour to compoſe their ſpirits in this manner, under all kind of afflictions; that is, with meekneſs, patience, humility, ſubmiſſion and comfort, for this is the ſpirit of the Goſpel; and they, who take no pains, or very little, to come into this method, but yield to the inclinations of nature, in grieving, fretting, murmuring, *&c.* it is plain, as far as they wilfully or affectedly follow nature in this point, ſo far they depart from the Goſpel.

CHAP. XX.

Of Temptations.

Q. *DOES the Goſpel give any directions in this point?*

A. It does; and ſuch as ought to be obſerved.

"The devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, all theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, get thee hence Satan; for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold angels came and miniſtered unto him, *Mat.* iv. 8. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: Whom reſiſt, ſtedfaſt in faith, knowing that the ſame afflictions are accompliſhed in your brethren, that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, eſtabliſh, ſtrength-

en, ſettle you, 1 *Pet.* v. 8. Reſiſt the devil, and he will flee from you: Draw nigh to God; and he will draw nigh to you.—Humble yourſelves in the ſight of the Lord, and he ſhall lift you up, *Jam.* iv. 7, 10. *Peter* ſaid, *Ananias*, why hath Satan filled thine heart, to lie to the Holy Ghoſt, and keep back part of the price of the land? *Act.* v. 3. Let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: But God is faithful, who will not ſuffer you to be tempted above that ye are able; but will, with the temptation, alſo make a way to eſcape, that ye may be able to bear it, 1 *Cor.* x. 12. Leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. For this thing I beſought the Lord thrice, that it might depart from me. And he ſaid unto me, my grace is ſufficient for thee: For my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.—For when I am weak, then am I ſtrong, 2 *Cor.* xii. 7. We glory in tribulations alſo, knowing that tribulation worketh patience, and

patience, experience, and experience, hope, *Rom.* v. 3. My brethren count all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him. Let no man ſay, when he is tempted, I am tempted of God: For God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own luſt, and enticed. Then when luſt hath conceived, it bringeth forth ſin: And ſin, when it is finiſhed, bringeth forth death, *Jam.* i. 2, 12. Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs, through manifold temptations: That the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt, whom having not yet ſeen ye love, 1 *Pet.* i. 6. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed," 2 *Pet.* ii. 9.

"Fear none of theſe things, which thou ſhalt ſuffer: Behold the devil ſhall caſt ſome of you into priſon, that ye may be tried: And ye ſhall have tribulation ten days: Be thou faithful unto death, and I will give thee a crown of life," *Rev.* ii. 10.

Thus ſpeaks the rule: Whence many particulars are made evident: *Firſt*, That good and holy perſons are not exempt from temptations; but that even theſe may be aſſaulted by the worſt and moſt abominable of all temptations, as appears in the perſon of Chriſt and his Apoſtle. 2*dly*, That God tries his beſt ſervants with many and great difficulties, which trials are often called temptations; not temptations to ſin, but for the trial of fidelity and greater improvement in virtue. 3*dly*, That a chriſtian ought not to grieve, when under ſuch temptations or trials, but rather rejoice, becauſe he knows this is the effect of God's love, and that an eternal crown is promiſed to be the reward of his patience. 4*thly*, That therefore, under all ſuch trials he ought to have his hope fixed on God, with an entire confidence of being ever ſupported by his grace, that he will give him ſtrength proportioned to his trials, and either continue or take them away, as he knows to be beſt for him. 5*thly*, That the devil, taking the advantage of his natural

corruption, lays many temptations before him, and by theſe provokes him to ſin; and in this way God tempts no man, it being wholly inconſiſtent with his goodneſs. *Laſtly*, That with great watchfulneſs he is to obſerve theſe deſigns of his enemy, and with reſolution to ſtand againſt them; and that upon ſo doing he cannot fail of being conqueror through God's aſſiſting grace.

Theſe being truths delivered in the chriſtian's rule, he muſt carefully obſerve them. He muſt receive all trials, which come from the hand of God, with great patience, courage and fidelity, and daily endeavour in ſpirit to rejoice under them. He muſt not be dejected at the moſt malicious aſſaults of the devil, but either deſpiſe or reſiſt them. He muſt bear ſuch temptations, as are common to our nature, with humility; and never wilfully, careleſly or preſumptuouſly put himſelf into temptation. They, who do thus, may confide in the grace of God, which will be ſufficient for them. And they who do otherwiſe, forſake their rule; and their can be no ſurpriſe, if they are forſaken by him, who has given it them, for their direction and ſecurity.

CHAP. XXI.

Of Virgins.

Q. *HAVING ſeen, what the Goſpel directs in theſe general duties, which belong to all, that profeſs the name of Chriſt; let me now hear, what it ſays to the particular ſtates of chriſtians; that ſo, having this drawn under ſeveral heads, every one may have the opportunity of ſeeing, what is the will of God in regard of them, and what injunctions Chriſt has laid upon them. And firſt, what does the Goſpel ſay of virgins?*

A. It ſpeaks very particularly of them.

" There are ſome Eunuchs, which were ſo born from their mothers womb: And there are ſome Eunuchs, which are made Eunuchs of men: And there be Eunuchs which have made themſelves Eunuchs, for the kingdom of heaven's ſake. He that is able to receive it, let him receive it, *Mat.* xix. 12. The kingdom of heaven ſhall be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wiſe, and five of them were fooliſh. They, that were fooliſh, took their lamps, and took no oil

with them: but the wiſe took oil in their veſſels, with their lamps.—The bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut. Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to us: But he anſwered and ſaid; verily, I ſay unto you, I know you not. Watch therefore, for ye know neither the day nor the hour, *Mat.* xxv. 1. It is good for a man not to touch a woman. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own huſband. But I ſpeak this by permiſſion, and not of commandment. For I would that all men were even as I myſelf: But every man hath his proper gift of God, one after this manner, and another after that. I ſay therefore to the unmarried and widows, it is good for them, if they abide even as I. But if they do not contain, let them marry: For it is better to marry than to burn. But as God has diſtributed to every man, as the Lord hath called every one, ſo let him walk; and ſo ordain I in all the churches. Now concerning virgins, I have no commandment of the Lord: Yet I give my judgment, as one, that hath obtained mercy of the Lord to be faithful. I ſuppoſe therefore, that this is good for the preſent diſtreſs, I ſay, that it is good for a man ſo

to be. Art thou bound unto a wife? Seek not to be looſed. Art thou looſed from a wife? Seek not a wife.—But I would have you without carefulneſs. He that is unmarried careth for the things that belong to the Lord; how he may pleaſe the Lord: But he, that is married, careth for the things that are of the world, how he may pleaſe his wife. There is difference alſo between a wife and a virgin: The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and ſpirit: But ſhe, that is married, careth for the things of the world, how ſhe may pleaſe her huſband. And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction. But if any man think, that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: Let them marry. Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doth well. So then, he that giveth her in marriage, doth well: But he, that giveth her not in marriage, doth better, 1 *Cor.* vii. 1, 6, 17, 25. I looked, and lo, a

Lamb ſtood on the Mount *Sion*, and with him an hundred forty and four thouſand, having his Father's name written in their foreheads. And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: And no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they, which were not defiled with women; for they are virgins: Theſe are they, which follow the Lamb, whitherſoever he goeth: Theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile: For they are without fault before the throne of God," *Rev.* xiv. 1, 3.

Thus the rule: In which theſe particulars are declared: *Firſt*, That it is lawful and good to marry; but that it is better to remain unmarried: 2*dly*, That the unmarried ſtate has much the advantage of the other, for attending upon the Lord with leſs diſtraction. 3*dly*, That there are perſons, which remain unmarried for gaining the kingdom of heaven. *Laſtly*, That if ſuch are not duly watchful in preparing for the coming of the ſpouſe, they are not wiſe, and will be ſhut out with unbelievers.

CHAP. XII.

Of Married Perſons, Huſband, and Wife.

Q. *WHAT directions does the Goſpel give, as to the ſtate of marriage, and to thoſe, which are engaged in it?*

A. It ſpeaks very particularly upon this ſubject, and what ought to be well conſidered by all concerned. *Firſt*, That it is not to be diſſolved.

"The Phariſees alſo came unto him, tempting him, and ſaying unto him: Is it lawful for a man to put away his wife for every cauſe? And he anſwered and ſaid unto them, have you not read, that he which made them at the beginning, made them male and female? And ſaid, for this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they two ſhall be one fleſh. Wherefore they are no more two, but one fleſh. What therefore God hath joined together, let no man put aſunder.—Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives; but from the beginning it was not ſo. And I ſay unto you; whoſoever ſhall put away his wife, except it be for fornication, and

ſhall marry another, committeth adultery; and whoſoever marrieth her, which is put away, doth commit adultery, *Mat.* xix. 3. Unto the married I command, yet not I, but the Lord, let not the wife depart from the huſband: But, and if ſhe depart, let her remain unmarried, or be reconciled to her huſband: And let not the huſband put away his wife, 1 *Cor.* vii. 10. The woman which had an huſband, is bound by the law to her huſband, ſo long as he liveth: But if the huſband be dead, ſhe is looſed from the law of her huſband. So then, if while her huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: But if her huſband be dead, ſhe is free from that law; ſo that, ſhe is no adultereſs, though ſhe be married to another man, *Rom.* vii. 2. The wife is bound by the law, as long as her huſband liveth: But if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord. But ſhe is happier, if ſhe ſo abide, after my judgment: And I think alſo, that I have the ſpirit of God," 1 *Cor.* vii. 39.

2*dly*, As to difference of religion in man and wife, S. *Paul* thus gives his judgment. "To the reſt ſpeak I, not the Lord, if any brother hath a wife, that believeth not, and ſhe be pleaſed to dwell with him, let him not

put her away. And the woman, which hath an huſband, that believeth not, and if he be pleaſed to dwell with her, let her not leave him. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband. Elſe were your children unclean; but now they are holy. And if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch caſes: But God hath called us to peace. For what knoweſt thou, O wife, whether thou ſhalt ſave thy huſband? Or how knoweſt thou, O man, whether thou ſhalt ſave thy wife? But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk: And ſo ordain I in all the churches," 1 *Cor.* vii. 12.

3*dly*, As to one part of their mutual obligation: "Let the huſband render unto the wife due benevolence: And likewiſe alſo the wife unto the huſband. The wife hath not power of her own body, but the huſband: And likewiſe alſo the huſband hath not power of his own body, but the wife. Defraud you not one the other, except it be with conſent for a time, that ye may give yourſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency. But I ſpeak this by permiſſion, and not of commandment," 1 *Cor.* vii. 3.

4thly, That they may and ought to live holily: "There was in the days of *Herod*, the King of *Judea*, a certain priest, named *Zacharias*, of the course of *Abia*: And his wife was of the daughters of *Aaron*, and her name was *Elizabeth*. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless, and they had no child, because that *Elizabeth* was barren, and they both were now well stricken in years, *Luke* i. 5. This I say, brethren, the time is short. It remaineth, that both they, that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: For the fashion of this world passeth away, 1 *Cor.* vii. 29. We beseech you, brethren, and exhort you, by the Lord Jesus, that as ye have received of us, how ye ought to walk and to please God, so ye would abound more and more. For ye know, what commandments we gave you by the Lord Jesus. For this is the Will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in

the luſt of concupiſcence, even, as the Gentiles, which know not God, 1 *Theſſ.* iv. 1. Marriage is honourable in all, and the bed undefiled: But whoremongers and adulterers God will judge. Let your converſation be without covetouſneſs; and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee," *Heb.* xiii. 4.

5*thly*, That there are great duties of mutual love and ſupport belonging to them; and that order is to be obſerved, which God has appointed between them. "I would have you know, that the head of every man is Chriſt; and the head of the woman is the man; and the head of Chriſt is God.—A man indeed ought not to cover his head, *(praying)* for as much as he is the image and glory of God: But the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cauſe ought the woman to have power on her head, becauſe of the Angels. Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even ſo is the man alſo by the woman; but all things of God,

God, 1 *Cor.* xi. 3. 7. Submitting yourselves one to another in the fear of God.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: And he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives even as Christ loved the church, and also gave himself for it: That he might sanctify and cleanse it.—So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: But I speak concerning Christ and the church. Nevertheless,

"Let every one of you in particular, so love his wife, even as himself; and the wife see that she reverence her husband," *Eph.* v. 21, 28.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

"Huſbands, love your wives, and be not bitter againſt them," *Col.* iii. 18.

"Ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they alſo may, without the word, be won by the converſation of the wives, while they behold your chaſte converſation coupled with fear. Whoſe adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that, which is not corruptible, even the ornament of a meek and quiet ſpirit, which is, in the ſight of God, of great price. For after this manner in the old time, the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands, even as *Sarah* obeyed *Abraham*, calling him Lord: Whoſe daughters ye are, as long as ye do well, and are not afraid with any amazement," 1 *Pet.* iii. 1.

"Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered," 1 *Pet.* iii. 7.

"Teach the young women to be ſober, to love their huſbands, to love their children,

to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed," *Tit.* ii. 4.

"Young men likewise exhort to be sober-minded," *Tit.* ii. 6.

"That the aged men be sober, grave, temperate, found in faith, in charity, in patience," *Tit.* ii. 2.

"The aged women likewise, that they be in behaviour, as becometh holiness, not false accusers, not given to much wine, teachers of good things, *Tit.* ii. 3.

"I will that men pray every where, lifting up holy hands, without wrath and doubting," 1 *Tim.* ii. 8.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: Not broidered hair, or gold, or costly array; but (which becometh women professing godliness) with good works. Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For *Adam* was first formed, then *Eve*. And *Adam* was not deceived, but the woman, being deceived, was in the transgression. Notwithstanding she shall be saved in child

bearing, if they continue in faith, and charity, and holineſs with ſobriety," 1 *Tim.* ii. 9.

"Let your women keep ſilence in the churches: For it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the law. And if they will learn any thing, let them aſk their huſbands at home: For it is a ſhame for women to ſpeak in the church," 1 *Cor.* xiv. 34.

Thus ſpeaks the rule, and ſo particularly, that there can be no need of repeating it. Let all then, who engage in this ſtate, remember the charge here given, and diſtinguiſh themſelves from heathens, by endeavouring to be punctual in it. The ſtate is what God has ordained for the propagation of mankind, and filling up the number of the elect. Thus it becomes ſanctified to the faithful, and ought to be undertaken, not in the ſpirit of brutes, or of the world, but in the fear of God, and the ſpirit of true holineſs; ſo as to hope for the bleſſing of a manifold grace, ſuch as may be neceſſary for ſatisfying all the obligations belonging to their ſtate. For a help in this, I wiſh they would often read, what the Word of God here ſpeaks to them, that ſo being frequently

reminded of their duty, they may be ſolicitous, in complying with it. In undertaking this ſtate, they have undertaken theſe obligations; and if they are not careful in ſatisfying them, they are faithleſs and unjuſt; and what then will it avail them to be juſt in other duties, if they are unjuſt in theſe, which are annexed to their ſtate? Cuſtom may ſeem to leſſen the guilt; but this is a ſnare for ſuch, as are willing to be deceived; for certainly it cannot be a leſſening, but an aggravation of ſin, to live always in it.

CHAP. XXIII.

Of Widows.

Q. *WHAT directions does the Goſpel give as to this ſtate?*

A. It ſpeaks very particularly of it.

"There was one *Anna*, a propheteſs, the daughter of *Phanuel*, of the tribe of *Aſer*; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayer night and day," *Luke* ii. 36.

"I ſay to the unmarried and widows, it is good for them, if they abide, even as I. But if they do not contain, let them marry: For it is better to marry, than to burn.—But, as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk: And ſo ordain I in all the churches," 1 *Cor.* vii. 8, 17.

"The unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit: But ſhe that is married, careth for the things of the world, how ſhe may pleaſe her huſband. And this

I ſpeak for your own profit, not that I may caſt a ſnare upon you; but for that, which is comely, and that you may attend upon the Lord without diſtraction.—The wife is bound by the law, as long as her huſband liveth: But if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord. But ſhe is happier if ſhe ſo abide, after my judgment. And I think alſo, that I have the ſpirit of God," 1 *Cor.* vii. 34, 39.

"Honour widows, that are widows indeed. But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents; for that is good and acceptable before God. Now ſhe, that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day. But ſhe that liveth in pleaſure, is dead, while ſhe liveth. And theſe things give in charge, that they may be blameleſs. But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. Let not a widow be taken into the number, under threeſcore years old, having been the wife of one man, well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet,

if ſhe have relieved the afflicted, if ſhe have diligently followed every good work. But the younger widows refuſe: For when they have begun to wax wanton againſt Chriſt, they will marry having damnation, becauſe they have caſt off their firſt faith. And withal they learn to be idle, wandering about from houſe to houſe; and not only idle, but tattlers alſo, and buſy bodies, ſpeaking things which they ought not: I will therefore that the younger women marry, bear children, guide the houſe, give no occaſion to the adverſary to ſpeak reproachfully, for ſome are already turned after Satan. If any man or woman, that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them, that are widows indeed," 1 *Tim.* v. 3.

"Thus ſpeaks the rule to perſons of this ſtate, plainly ſhewing, what are the advantages to be made of it, and what the exerciſes by which they may recommend themſelves to the favour of heaven. Such then, as deſire the comforts of his protection, who reckons widows a particular part of his care, may here ſee how they may be of this number, ſince they have him for their informer, who offers his help. Thus then they may be happy, and even gainers by their loſs, in the tender offers of a Heavenly Father. But

if they look not for this privilege; but ſtill have their hearts full of the world, and ſtill follow its ways, they have the name of widows, but are not widows indeed; they ſeek earthly comforts, and are *wedded* to them.

CHAP. XXIV.

Of Parents.

Q. *WHAT direction does the goſpel give to parents.*

A. "He that loveth ſon or daughter more than me, is not worthy of me" *Mat.* x. 37. Their love then ought to be prudent and moderate.

"Then came to him the mother of *Zebedee's* children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, what wilt thou? She ſaith unto him, grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, ye know not what ye aſk. Are ye able to drink of the cup, that I ſhall drink of?" *Mat.* xx. 20. Ambition is to be avoided in the diſpoſing of

children, and in ſeeking preferment for them; Due care is to be uſed, in teaching them to do the will of God, and embrace his appointments.

"When the days of her purification, according to the law of *Moſes*, were accompliſhed, they brought him *(the infant Jeſus)* to *Jeruſalem*, to preſent him to the Lord." *Luke* i. 22. A good practice of parents to offer their children daily to God, for obtaining his grace and protection upon them.

"And they fought him among their kinsfolk and acquaintance. And when they found him not, they returned back again to *Jeruſalem*, ſeeking him," *Luke* ii. 44. It is the parents care, to ſeek their children, and to omit no induſtry in regaining them, when they are loſt. How often is it neceſſary to follow them amongſt their relations and acquaintance, and to obſerve their ways!

"He aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck and kiſſed him. And the ſon ſaid unto him, father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon. But the father ſaid to his ſervants, bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet; and

bring hither the fatted calf, and kill it; and let us eat and be merry: For this my ſon was dead, and is alive again; he was loſt and is found," *Luke* xv. 20. Parents are to receive their children with tenderneſs and love, when they return from their ill ways.

"Ye fathers, provoke not your children to wrath: But bring them up in the nurture and admonition of the Lord, *Eph.* vi. 4. Fathers provoke not your children to anger, leſt they be diſcouraged," *Col.* iii. 21. Parents are to treat their children with mildneſs, avoiding all that cauſes dejection and diſcouragement, and yet bringing them up in the knowledge and fear of God.

Theſe are ſome principal duties belonging to parents; which, if duly obſerved, will bring peace of conſcience, and cannot fail of good effects. But however, in this important concern, it cannot be amiſs to add ſomething out of the Old Teſtament.

"*Abraham* ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh and I will make thee ſwear by the Lord, the God of Heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the *Canaanites*, amongſt whom I dwell; But thou ſhalt go to my

country, and to my kindred, and take a wife unto my ſon *Iſaac*," *Gen.* xxiv. 2. It ought to be the ſolicitude of parents, to ſee that their children are well married; the choice of the perſon is of great concern.

"And they (the parents of *Rebekah*) ſaid, we will call the damſel, and enquire at her mouth. And they called *Rebekah*, and they ſaid unto her, wilt thou go with this man? and ſhe ſaid, I will go," *Gen.* xxiv, 57. Children ought not to be diſpoſed of in marriage by their parents, but with their own free conſent.

"*Iſaac* called *Jacob*, and bleſſed him, and charged him, and ſaid unto him, thou ſhalt not take a wife of the daughters of *Canaan*," *Gen.* xxviii. 1. And *Joſeph* ſaid to his father, they are my ſons, whom God hath given me in this place. And he ſaid, bring them, I pray thee, unto me, and I will bleſs them.—And he bleſſed *Joſeph*," *Gen.* xlviii. 9. 15. It belongs to parents to be very careful in the choice of perſons for the marriage of their children; and likewiſe to give them their bleſſing.

"Theſe words, which I command thee this day, ſhall be in thine heart. And thou ſhalt teach them diligently unto thy children, and thou ſhalt talk of them, when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when

thou riſeſt up," *Deut.* vi. 6. Good inſtructions to be given by parents, and to be often repeated to their children.

"In that day, I will perform againſt *Eli*, all things, which I have ſpoken concerning his houſe: When I begin, I will alſo make an end. For I have told him, that I will judge his houſe for ever, for the iniquity, which he knoweth: Becauſe his ſons have made themſelves vile, and he reſtrained them not," 1 *Sam.* iii. 12. Children are to be corrected for the evil they do. If reproofs are not regarded, ſome other expedients muſt be reſolved upon; for an indulgence in caſe of crimes is the provocation of judgments.

"And the King commanded *Joab* and *Abiſhai*, and *Ittai*, ſaying, deal gently, for my ſake, with the young man, even with *Abſalom*," 2 *Sam.* xviii. 5. Parents ought to retain the bowels of parents towards their children, even when they are wicked.

"And his ſons went and feaſted in their houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them. And it was ſo, when the days of their feaſting were gone about, that *Job* ſent, and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, according to the number of them

all: For *Job* ſaid, it may be, that my ſons have ſinned, and curſed God in their hearts. Thus did *Job* continually," *Job* i. 4. An excellent example for parents, to be watchful over the conduct of their children, and to be ſolicitous in preventing their falling under God's diſpleaſure, and daily to pray for them.

"My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother.—My ſon, if ſinners entice thee, conſent thou not. If they ſay, come with us;—my ſon, walk not thou in the way with them; refrain thy foot from their path, for their feet run to evil," *Prov.* i. 8, 15. Parents are to be very careful in preventing their childrens falling into ill company, and induſtrious in withdrawing them from it, if once engaged.

"He that ſpareth his rod, hateth his ſon. But he that loveth him, chaſteneth him betimes." *Prov.* xiii. 24.

"Chaſten thy ſon, while there is hope, and let not thy ſoul ſpare for his crying" *Prov.* xix. 18.

"The juſt man walketh in his integrity: His children are bleſſed after him," *Prov.* xx. 7.

"Train up a child in the way he ſhould go, and when he is old he will not depart from it," *Prov.* xxii. 6.

"Fooliſhneſs is bound in the heart of a child; but the rod of correction ſhall drive it far from him," *Prov.* xxii. 15.

"Withhold not correction from the child. For if thou beateſt him with the rod, he ſhall not die. Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from Hell," *Prov.* xxiii. 13. 14.

"The rod and reproof give wiſdom; but a child left to himſelf bringeth his mother to ſhame.—Correct thy ſon, and he ſhall give thee reſt: Yea, he ſhall give delight unto thy ſoul," *Prov.* xxix. 15, 17.

From theſe inſtructions may chriſtian parents know, what is the will of God, and how to ſatisfy thoſe duties, which God has impoſed on them, in regard of their children. Theſe duties are great, and on the due diſcharge of them depends no leſs, than (as *Solomon* ſays) the delivering their children's ſouls from hell. Nature therefore is not to be a rule to thoſe, who have undertaken to be directed by the will of God. To conſult nature then, either in the indulging or puniſhing of children, is to forſake the rule. Both are to be regulated as God has preſcribed.

CHAP. XXV.

Of Children to Parents.

Q. *WHAT directions does the Goſpel give in this point?*

A. "I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law. And a man's foes ſhall be they of his own houſhold. He that loveth father or mother more than me, is not worthy of me," *Mat.* x. 35. Parents are to be loved, honoured, and obeyed, in all that is lawful; but not in things contrary to the known will of God.

"He anſwered and ſaid unto them; why do ye alſo tranſgreſs the commandment of God by your tradition? For God commanded, ſaying, honour thy father and mother: And he that curſeth father or mother, let him die the death. But ye ſay, whoſoever ſhall ſay to his father, or his mother, it is a gift by whatſoever thou mighteſt be profited by me, and honour not his father, or his mother, he ſhall be free: Thus have ye made the commandment of God of no effect by your tradition," *Mat.* xv. 3. The

precept of God commanding all to honour father and mother is not to be tranſgreſſed under the cover of pretended piety: Such gloſſes are a violence to the law of God.

"His mother ſaid unto him, ſon, why haſt thou thus dealt with us? Behold thy father and I have ſought thee ſorrowing. And he ſaid unto them, how is it, that ye ſought me? Know ye not, that I muſt be about my Father's buſineſs?" *Luk.* ii. 48. God is the firſt Father, and to be obeyed in the firſt place, all that is created muſt give place to his will; whatever is not conſiſtent with this, muſt yield. "He ſaid unto another, follow me: But he ſaid, Lord, ſuffer me firſt to go and bury my father. Jeſus ſaid unto him. Let the dead bury their dead; but go thou and preach the kingdom of God. And another alſo ſaid, Lord, I will follow thee: But let me firſt go bid them farewel, which are at my houſe. And Jeſus ſaid unto him, no man having put his hand to the plough, and looking back, is fit for for the kingdom of God?" *Luk.* ix. 59. Domeſtic duties are to give place to greater.

"And he (*Jeſus*) went down with them (*his parents*) and came to *Nazareth*, and was ſubject unto them," *Luk.* ii. A good example of obedience.

"And when he came to himſelf he ſaid, I will ariſe and go to my father, and will ſay unto him, father I have ſinned againſt heaven, and before thee," *Luk.* xv. 17. Children ſenſible of their undue ways ought to have recourſe to their parents, with confidence and humility, according to the example of the prodigal ſon.

"When therefore Jeſus ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman behold thy ſon. Then ſaith he to the diſciple, behold thy mother. And from that hour, that diſciple took her unto his own home," *Ja.* xix, 26. Children ought to be mindful of their parents, eſpecially at the hour of death, with a recommendation to their beſt friends.

"Children, obey your parents in the Lord: For this is right. Honour thy father and mother, (which is the firſt commandment with promiſe) that it may be well with thee, and thou mayeſt live long upon the earth," *Eph.* vi. 1. A general duty of children to obey and honour their parents in all that is not ſin: With a bleſſing annext to it.

"Children, obey your parents, in all things: For this is well-pleaſing unto the Lord," *Col.* iii. 20.

"If ye endure chaſtening, God dealeth with you, as with ſons: For what ſon is he, whom the father chaſteneth not? We have had fathers of our fleſh, which corrected us, and we gave them reverence. Shall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs," *Heb.* xii. 7. 9. Children even when chaſtized by parents after their own pleaſure, ought not to loſe the reverence due to them, but ſubmit with reſpect.

"If any widow have children, or nephews, let them learn firſt to ſhew pity at home, and to requite their parents: For that is good and acceptable before God," 1 *Tim.* v. 4. An expreſs duty of children to be reſpectful and dutiful at home; and by ſuch arguments of gratitude, to make ſome acknowledgment of the great obligation to their parents. This cannot be expected from little ones, who are not capable of theſe ſentiments, and therefore this muſt be ſpoken to children, when now grown up and at an age of giving this comfort to their parents.

Here it cannot be unſeaſonable to make ſome additions out of the Old Teſtament.

"Honour thy father and thy mother: That thy days may be long upon the land, which the Lord thy God giveth thee," *Exod.* xx, 12.

"He that ſmiteth his father or his mother, ſhall be ſurely but to death," *Exod.* xxi. 15.

"Ye ſhall fear every man his mother, and his father, and keep my ſabbaths: I am the Lord your God," *Levit.* xix. 3.

"Every one that curſeth his father, or his mother, ſhall be ſurely put to death: He hath curſed his father or his mother; his blood ſhall be upon him," *Levit.* xx. 9.

"Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the Land which the Lord thy God giveth thee, *Deut.* v. 16.

"And the *Levites* ſhall ſpeak, and ſay unto all the men of *Iſrael* with a loud voice, curſed be he that ſetteth light by his father or his mother: And all the people ſhall ſay," Amen. *Deut.* xxvii. 14, 16.

"Notwithſtanding, they, (*the ſons of* Eli) hearkened not unto the voice of their father, becauſe the Lord would ſlay them," 1. *Sam.* ii. 25.

"*Bathſheba* therefore went unto king *Solomon*, to ſpeak unto him for *Adonijah*: And

the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the King's mother; and ſhe ſat on his right hand." 1 *Kin.* ii. 19

"*Eſther* had not yet ſhewed her kindred nor her people, as *Mordecai* had charged her: For *Eſther* did the commandment of *Mordecai*, like as when ſhe was brought up with him," *Eſth.* ii. 20.

"A wiſe ſon maketh a glad father; but a fooliſh ſon is the heavineſs of his mother," *Pro.* x. 1.

"A fool deſpiſeth his father's inſtruction: But he that regardeth reproof, is prudent," *Prov.* xv. 5.

"A fooliſh ſon is a grief to his father, and bitterneſs to her that bare him," *Prov.* xvii. 25.

"He, that waſteth his father, and chaſeth away his mother, is a ſon that cauſeth ſhame, and bringeth reproach. Ceaſe, my ſon, to hear the inſtruction, that cauſeth to err from the works of knowledge," *Prov.* xix. 26.

"Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old," *Prov.* xxiii. 22.

"Whoſoever robbeth his father or his mother, and ſaith, it is no tranſgreſſion;

the ſame is the companion of a deſtroyer," *Prov.* xxviii. 24.

"The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagle ſhall eat it," *Prov.* xxx. 17.

"*Jeremiah* ſaid unto the houſe of the *Rechabites*, thus ſaith the Lord of hoſts, the God of *Iſrael*, becauſe you have obeyed the commandment of *Jonadab* your father, and kept all his precepts, and done according unto all that he hath cammanded you. Therefore thus ſaith the Lord of hoſts, the God of *Iſrael*, *Jonadab* the ſon of *Rechab* ſhall not want a man to ſtand before me for ever," *Jer.* xxxv. 18.

Thus ſpeaks the rule; the will of God is manifeſt in it, and the doing his will, being the only ſecure way, wherein a chriſtian is to walk; children have no other means of coming to their Heavenly Father, but by doing his will here on earth, and with a particular care obſerving whatever charge he has given them in relation to their parents. The precept is repeated ſo often, that there can be no diſpute of it. And yet to ſee with how little reſpect ſome parents are treated; how much others are ſlighted and neglected; and that many have no

greater affliction in the world, than what is given them by the children of their own bowels; and this at an age, when parents ſtand moſt in need of comfort, and children being at years of diſcretion, cannot be ignorant of their duty: To ſee this, I ſay, one would think, God had never ſpoken in the caſe, or not manifeſted his will. What then muſt be ſaid, but that chriſtians have a rule, but have little concern in following it; and that upon this account, they cannot rationally expect the bleſſings God has promiſed to the obſervers of it? This is the firſt commandment, as the Apoſtle ſays, *with promiſe*, and it cannot be queſtioned, but as the obſervance of it is ſo particularly enforced with a promiſe of God's favour; ſo the contempt of it muſt be the forfeiture of all ſuch expectation, muſt provoke God's diſpleaſure, and be followed with judgment.

CHAP. XXVI.

Of Youth.

Q. *HAVING now ſpoken of the duties of children to their parents: Pray tell me, are there not ſome inſtructions particularly directed to perſons while yet in their youth; for ſuch ſeem very much to want them?*

A. Yes, there are ſuch.

" Behold, one came and ſaid unto him, good Maſter, what good thing ſhall I do, that I may have eternal life? And he ſaid unto him, why calleſt thou me good? There is none good, but one, that is, God: But if thou wilt enter into life, keep the commandments. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, honour thy father and thy mother; and thou ſhalt love thy neighbour as thyſelf. The young man ſaith unto him, all theſe things have I kept from my youth up: What lack I yet? Jeſus ſaid unto him, If thou wilt be perfect; go and ſell what thou haſt, and give to the poor, and thou ſhalt have

have treaſure in heaven; and come and follow me. But when the young man heard that ſaying, he went away ſorrowful; for he had great poſſeſſions," *Mat.* xix. 16. The commandments are to be kept by all perſons in their youth; and even then they are to conſider which is the way to eternal life, and whether they walk in it, and what is yet wanting to them. It is ſaid of this young man, that *Jeſus beholding him, loved him*, *Mar.* x. 21. And thus only can youth expect the love of Jeſus. If this be true; then what is the unhappy ſtate of thoſe great numbers, who have their thoughts, deſires, affections, ſo confined to ſelf-love, and the love of the world, that they ſcarce think of another life! Grant them, O God, a better ſpirit.

"And the child grew and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.—And when he was twelve years old, they went up to *Jeruſalem*, —after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions, *Luke* ii. 40, 42, 46. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man," v. 52. Youth ought to ſeek the beſt company, by whoſe converſation they may be advanced in virtue and all

true *wiſdom*. How wretchedly then do they go out of the way; who avoiding theſe, ſeek and love none but thoſe, from whom they can learn nothing, but folly or vice!

"Young men likewiſe exhort to be ſober minded," *Tit.* ii. 6.

"Likewiſe ye younger, ſubmit yourſelves to the elder," 1 *Pet.* v. 5.

I here add ſomething out of the Old Teſtament.

"Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord," *Levit.* xix. 32.

"My ſon, forget not my law; but let thy heart keep my commandments, *Prov.* iii. 1. Let not mercy and truth forſake thee, 3. Truſt in the Lord with all thy heart, and lean not on thy own underſtanding. 5. Be not wiſe in thy own eyes; fear the Lord, and depart from evil. 7. Get wiſdom, get underſtanding; forget it not, neither decline from the words of my mouth. Forſake her not, and ſhe ſhall preſerve thee; love her, and ſhe ſhall keep thee; wiſdom is the principal thing, therefore get wiſdom: And with all thy getting get underſtanding, *Prov.* iv. 5. Take faſt hold of inſtruction, let her not go; keep her, for ſhe is thy life. Enter not into the path of the wicked, and go

not into the way of evil men. Avoid it, paſs not by it, turn from it, and paſs away," v. 13.

"He is in the way of life, that keepeth inſtruction: But he, that refuſeth reproof, erreth," *Prov.* x. 17.

"Whoſoever loveth inſtruction, loveth knowledge, but he, that hateth reproof, is brutiſh, *Prov.* xii. 1.

"A man ſhall be commended according to his wiſdom; but he, that is of a perverſe heart, ſhall be deſpiſed, *Prov.* xii. 8. The way of a fool is right in his own eyes; but he that hearkeneth unto counſel, is wiſe, v. 15. Lying lips are abomination to the Lord; but they that deal truly, are his delight," v. 22.

"A wiſe ſon hēareth his father's inſtructions; But a ſcorner heareth not reproof, *Prov.* xiii. 1. He that keepeth his mouth, keepeth his life; But he that openeth wide his lips, ſhall have deſtruction, v. 3. Poverty and ſhame ſhall be to him, that refuſeth inſtructions: But he, that regardeth reproof, ſhall be honoured, v. 18. He, that walketh with wiſe men, ſhall be wiſe: but a companion of fools ſhall be deſtroyed," v. 20.

"He that walketh in his uprightneſs, feareth the Lord; but he, that is perverſe

in his ways, deſpiſeth him, *Prov.* xiv. 2. Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge, v. 7. Fools mock at ſin, v. 9. There is a way, which ſeemeth right unto a man, but the end thereof are the ways of death, v. 12. He that is ſlow to wrath is of great underſtanding, but he that is haſty of ſpirit, exalteth folly," v. 29.

" The way of the wicked is an abomination unto the Lord, but he loveth him, that followeth after righteouſneſs, *Prov.* xv. 9. A ſcorner loveth not one that reproveth him; neither will he go unto the wiſe, v. 12. The Lord will deſtroy the houſe of the proud, v. 25. The thoughts of the wicked are an abomination to the Lord, v. 26. He that refuſeth inſtruction, hateth his own ſoul; but he that heareth reproof, getteth underſtanding, 32. The fear of the Lord is the inſtruction of wiſdom, and before honour is humility," 33.

" Every one, that is proud in heart, is an abomination to the Lord, *Prov.* xvi. 5. The highway of the upright, is to depart from evil: He that keepeth his way, preſerveth his ſoul, v. 17. Pride goeth before deſtruction: And a haughty ſpirit before a fall, v. 18. A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends," 28.

" A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool, *Prov.* xvii. 10. The beginning of ſtrife is as when one letteth out water: Therefore leave off contention before it be meddled with, 14. He that hath knowledge ſpareth his words:—Even a fool, when he holdeth his peace, is counted wiſe," 27, 28.

" A fool's lips enter into contention.—The words of a tale-bearer are as wounds, *Prov.* xviii. 6, 8. Before deſtruction the heart of man is haughty, 12. Death and life are in the power of the tongue," 21.

" The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion, *Prov.* xix. 11. Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger, 15. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again, 17. Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end, 20. Reprove one that hath underſtanding, and he will underſtand knowledge," 25.

" Wine is a mocker, ſtrong drink is raging: And whoſoever is deceived thereby is not wiſe, *Prov.* xx. 1. It is an honour for a man to ceaſe from ſtrife: But every fool will be meddling, 3. Love not ſleep,

leſt thou come to poverty, 13. He that goeth about as a tale-bearer revealeth ſecrets," 19.

" An high look, and a proud heart, and the plowing of the wicked is ſin, *Prov.* xxi. 4. He that loveth pleaſure ſhall be a poor man," 17.

" The mouth of a ſtrange woman is a deep pit; he that is abhorred of the Lord ſhall fall therein," *Prov.* xxii. 14.

" Hear thou my ſon, and be wiſe, and guide thy heart in the way. Be not amongſt wine-bibbers; amongſt rioters, eaters of fleſh; For the drunkard and the glutton ſhall come to poverty: And drowſineſs ſhall cloath a man with rags, *Prov.* 23, 19. Who hath woe? Who hath ſorrow? Who hath contentions? Who hath babbling? Who hath wounds without cauſe? Who hath redneſs of eyes? They that tarry long at the wine;— at the laſt it biteth like a ſerpent, and ſtingeth like an adder. Thy eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things. Yea thou ſhalt be as as he that lieth down in the midſt of the ſea; or as he that lieth upon the the top of a maſt, 23. 29.

" Rejoice, O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy

heart, and in the ſight of thy eyes: But know thou, that for all theſe things God will bring thee unto judgment.—Childhood and youth are vanity," *Eccl.* xi. 9.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them," *Eccl.* xii. 1.

It is good for a man that he bear the yoke in his youth," *Lam.* iii. 27:

Theſe are inſtructions given by the Spirit of God, and particularly directed to youth; which if followed, will lead to true wiſdom; but if neglected, the fruit muſt be deſtruction. The difficulties of youthful years are generally very great; for when the ſtrength of paſſions carries them on, and there is neither experience nor apprehenſion to ſtem the violence of them, they run as naturally into miſchief, as a boat adrift down the ſtream. Upon this conſideration is here often preſſed, the neceſſity of their hearkening to inſtruction, taking counſel, admitting of reproof, as the moſt effectual means for their ſecurity. This advice is given them by the Spirit of God himſelf, who beſt knows what is neceſſary for them. Here they have his own words, and ſuch particular directions, as their ſtate requires; if they read them often, and are ſolicitous to make

them their rule, they will with them find life; but if they deſpiſe them, they deſpiſe their own ſouls, and the effects of his goodneſs, who has thus mercifully taken care of them.

CHAP. XXVII.

Of Maſters and Miſtreſſes of Families.

Q. *WHAT directions does the Goſpel give to theſe?*

A. Such, as they ought carefully to obſerve, and are as follows.

"Behold the Angel of the Lord appeared to Joſeph in a dream, ſaying ariſe, and take the young child and his mother, and flee into Egypt," *Matt.* ii. 13. They are to be watchful againſt all dangers, that threaten their families.

"The kingdom of heaven is likened unto a man, which ſowed good ſeed in his field; But while men ſlept, his enemy came and ſowed tares among the wheat. The ſervants ſaid unto him, wilt thou then that we go and gather them up? But he ſaid, nay, leſt while ye gather up the tares, ye root up alſo the wheat with them," *Mat.* xiii, 24.

28. If they are not very watchful, variety of diſorders will inſenſibly creep into their families, both as to themſelves, their children and ſervants: And it is their ſloth, ſleeping and neglect is the general occaſion of it. For reforming ſuch, great diſcretion is neceſſary, and this they muſt earneſtly beg of him, who is the Father of light, and fountain of all wiſdom.

"The kingdom of heaven is like unto a man that is an houſeholder, which went out early in the morning to hire labourers into his vineyard, and when he had agreed with the labourers;—when even was come, the Lord of the vineyard ſaith unto his ſteward, call the labourers, and give them their hire," *Mat.* xx. 1, 1. Three points proper for this ſtate, 1. To be watchful and early. 2. To conſider and look into the buſineſs they have to do, and prudently prepare for the effecting it. 3, To make juſt payments, according to agreement, and without delay. This laſt is often of ſo great concern, that the neglect of it is attended with ſo many inconveniences, as to deſerve no better name than of injuſtice and oppreſſion.

"If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denyed the faith, and is worſe than

an infidel," 1 *Tim.* 5. 8. How great the obligation is of providing for one's family, may be underſtood from the frightful character here given, of thoſe, who neglect to do it. O God, how unhappy is their condition, who lye under this guilt! I wiſh all heads of families would ſeriouſly conſider it; that, terrified with it, they might be afraid of waſting what ſhould be the comfort and proviſion of their family. Does not this want conſidering when it is ſcarce looked upon as a fault, to throw away ſums upon humour and ſport, and to let idleneſs and intemperance eat out eſtates? This is no leſs in the Apoſtle's account, than renouncing chriſtianity and turning heathen; and yet how common is this among thoſe, who eſteem themſelves chriſtians.

The book of *Proverbs* deſcribing the virtuous and induſtrious woman in her family, I here add ſome part of it.

"Who can find a virtuous woman? For her price is far above rubies. The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil, ſhe will do him good, and not evil, all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands. She is like the merchant's ſhip, ſhe bringeth her food from afar, ſhe riſeth alſo, while it is

yet night, and giveth meat to her houſehold, and a portion to her maidens.—She layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hand to to the poor, yea, ſhe reacheth forth her hands to the needy.—She maketh fine linen, and ſelleth it, and delivereth girdles unto the merchant. Strength and honour are her cloathing, and ſhe ſhall rejoice in time to come. She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs. She looketh well to the ways of her houſehold, and eateth not the bread of idleneſs. Her children ariſe up and call her bleſſed, her huſband alſo, and he praiſeth her.—Favour is deceitful, and beauty is vain: But a woman that feareth the Lord, ſhe ſhall be praiſed," *Prov.* xxxi. 10. An excellent copy! I wiſh all would ſet it before them, and endeavour to come as near it, as their circumſtances will allow. Reſolution and virtue will make many things very practicable, which ſloth and niceneſs will not allow to be poſſible.

As to Servants.

"WHEN Jeſus was entered into Capernaum, there came unto him a Centurion, beſeeching him, and ſaying, Lord,

my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him," *Mat.* viii. 5. It is a very commendable charity in them, to be careful of their ſervants, eſpecially in time of ſickneſs.

" Servants be obedient to your maſters, —with good will doing ſervice, as to the Lord, and not to men; knowing, that whatſoever good thing any man doth, the ſame ſhall he receive of of the Lord, whether he be bond or free. And ye Maſters, do the ſame things unto them, forbearing, threatning, knowing, that your maſter alſo is in heaven; neither is there reſpect of perſons with him," *Eph.* vi. 5, 7.

" Maſters, give unto your ſervants that which is juſt and equal, knowing, that ye alſo have a maſter in heaven," *Col.* iv. 1.

" I beſeech thee for my ſon *Oneſimus*,— which in time paſt was to the unprofitable; but now profitable to thee and to me; whom I have ſent again: Thou therefore receive him, that is my own bowels.—For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever; not now as a ſervant, but above a ſervant, a brother beloved, eſpecially to me, but how much more unto thee, both in the fleſh and in the Lord? If thou count me therefore a partner, receive

him as myſelf. If he hath wronged thee, or oweth thee ought, put that on my account. I *Paul* have written it with my own hand, I will repay it," *Phil.* x. See, how *St Paul* ſhews favour to a poor ſervant, and pleads for him.

"Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them, which have reaped, are entered into the ears of the Lord of Sabbath" *Jam.* v. 4.

I add ſomething from the Old Teſtament.

"The *Hebrew* ſervant, which thou haſt brought unto us, came in unto me, to mock me," *Gen.* xxxix. 17. This was a falſe accuſation of *Putiphar*'s wife, and ought to be a caution againſt laying faults upon ſervants, which are not theirs.

—"They did ſet over them taſk-maſters, to afflict them with their burthens.—And the *Egyptians* made the children of *Iſrael* to ſerve with rigour. And they made their lives bitter with hard bondage," *Exod.* i. 11, 13. To inſult over ſervants, to overcharge them with labour, to give them a perpetual uneaſineſs, is not a chriſtian, but the *Egyptian* method.

"Thus ſaith the Lord God of *Iſrael*, let my people go, that they may hold a feaſt

unto me in the wilderneſs," *Exod.* v. 1. To hinder ſervants from the worſhip of God, and to think all that time loſt, which for this end, is taken from their work, is to follow *Pharaoh*'s copy.

" The wages of him that is hired, ſhall not abide with thee all night until the morning," *Lev.* xix. 13.

" Six days ſhalt thou labour, and do all thy work: But the ſeventh day is the ſabbath of the Lord thy God: In it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thy ox, nor thy aſs, nor any of thy cattle, nor thy ſtranger, that is within thy gates, that thy man-ſervant and thy maid ſervant may reſt, as well as thou," *Deut.* v. 13. To keep the ſabbath is the duty of ſervants, as well as maſters.

" Thou ſhalt not oppreſs an hired ſervant, that is poor and needy, whether he be of thy brethren, or of thy ſtrangers, that are in thy land within thy gates. At this day, thou ſhalt give him his hire, neither ſhall the ſun go down upon it, for he is poor, and ſetteth his heart upon it; leſt he cry againſt thee unto the Lord, and it be ſin unto thee," *Deut.* xxiv. 14.

"If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me; what then ſhall I do, when God riſeth up; and when he viſiteth, what ſhall I anſwer him? Did not he, that made me in the womb, make him? And did not one faſhion us in the womb?" *Job.* xxxi. 13. The juſt complaints of ſervants are to be heard with patience, and juſtice to be done them.

Here are inſtructions for all, that have the care of families and ſervants, enough to let them ſee, what God expects from them. Thoſe, who are ſolicitous to pleaſe God, will endeavour to make theſe their rule; and this is the duty of all, who profeſs themſelves chriſtians: But to follow the inclinations of nature, and to govern by paſſion, in caſes where God has manifeſted his will, is not the part of a diſciple of Chriſt.

CHAP. XXVIII.

Of Servants.

Q. *WHAT directions does the Gospel give to Christians of this state?*

A. It speaks directly to them, and in such a manner, that it is their great concern to know and remember it.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken: The Lord of that servant shall come in a day, when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: There shall be weeping and gnashing of teeth," *Mat.* xxiv. 45. Fidelity, prudence, and moderation, is here commended to servants; and their

guilt is here declared, who are imperious over their fellow-ſervants, deal harſhly with them, or waſte what belongs to thoſe, whom they ſerve.

"Well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—And caſt ye the unprofitable ſervant into outer darkneſs: There ſhall be weeping and gnaſhing of teeth," *Mat.* xxv. 21, 30. A reward is here promiſed to the faithful and induſtrious ſervant, who is truly zealous in his maſter's intereſt: And puniſhment declared againſt the ſlothful, and faithleſs, who is not ſolicitous for his maſter's advantage.

"Bleſſed are thoſe ſervants, whom the Lord, when he cometh, ſhall find watching," *Luke* xii. 37. Their fidelity is rewarded, who, in the maſter's abſence, are ſolicitous to diſcharge their duty well.

"That ſervant, which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required; and to whom men have com-

mitted much, of him they will aſk the more," *Luke* xii. 47. The ſervant's rule is the will of the maſter in all, that is not ſin. He is the beſt ſervant, who not only does according to his maſter's orders, but alſo according to his deſires. But he, that knows his maſter's will, and yet does it not, is not true to what he has undertaken.

"I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes," *Luke* xvi. 4. So ſaid this ſteward, and accordingly raiſed himſelf friends at his maſter's coſt: But this being the unjuſt ſteward, it is a thing which ſervants are not to imitate, but to avoid as an injuſtice.

"He, that is faithful in that, which is leaſt, is faithful alſo in much: And he, that is unjuſt in the leaſt, is unjuſt alſo in much," *Luke* xvi. 10. To be faithful in little things is an argument of true fidelity.

"Servants, be obedient to them, that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart; as unto Chriſt: Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart; with good will doing ſervice, as to the Lord, and not to men: Knowing, that whatſoever good thing any man doth, the ſame ſhall he

receive of the Lord, whether he be bond or free," *Eph.* vi. 5. Servants, obey in all things your maſters according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto men, knowing, that of the Lord ye ſhall receive the reward of the inheritance: For ye ſerve the Lord Chriſt. But he, that doth wrong, ſhall receive for the wrong which he hath done: And there is no reſpect of perſons," *Col.* iii. 22. *This leſſon thus repeated by S.* Paul *ought to be conſidered word by word; if it were read every day by ſervants, this would not be too often.*

" Let as many ſervants, as are under the yoke, count their own maſters worthy of all honour, that the name of God and his doctrine be not blaſphemed. And they that have believing maſters, let them not deſpiſe them, becauſe they are brethren; but rather do them ſervice, becauſe they are faithful and beloved partakers of the benefit," 1 *Tim.* vi. 1.

" Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things, not anſwering again; not purloining, but ſhewing all good fidelity;

that they may adorn the doctrine of God our Saviour in all things," *Tit.* ii. 9.

"Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief; ſuffering wrongfully. For what glory is it, if when ye be buffetted for your faults, ye ſhall take it patiently? But, if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: Becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was their guile found in his mouth: Who, when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly," 1 *Pet.* ii. 18.

Thus ſpeaks the rule, both to the inſtruction and comfort of ſervants: It requires them to be careful and faithful in their duty, not with eye-ſervice, but as ſerving God, who is always preſent, and witneſs whether of their fidelity or ſloth. It requires them to give reſpect and be obedient to their maſters; and this not only, if they are gentle and mild, but even if they are froward and uneaſy. It requires them to ſuffer

with patience, not only the labour of their ſtate, but likewiſe all trials, as are frequent in their circumſtances, ſuch as are reproofs, reproaches, or even blows; and theſe, not only when they are deſerved by their faults, but even when they have done well, and therefore deſerved them not. For their encouragement, the Apoſtle lays before them the example of Chriſt; and lets them know, that God is not a reſpecter of perſons, and therefore, that if they ſerve faithfully, as to the Lord, and ſuffer patiently, according to the example of Chriſt, they may confide in God, as their faithful rewarder. Such as do thus, are chriſtian ſervants, and in as good a way of being great in the kingdom of heaven, as thoſe whom they ſerve. But then, if they follow not this advice, are eye-ſervants, are neither careful in what they are to do, nor patient in what they ſuffer, how unhappy are they? A kind of ſlaves here, and little hopes of being better hereafter.

CHAP. XXIX.

Of Merchants, Shopkeepers, and all Dealers.

WHAT directions does the Goſpel give to perſons of this profeſſion?

A. It lays down ſome principles, which it is their duty to obſerve.

"As ye would, that men ſhould do to you, do ye alſo to them likewiſe," *Luke* vi. 31.

"All things, whatſoever ye would, that men ſhould do to you, do ye even ſo to them: For this is the law and the prophets," *Mat.* vii. 12.

"This is the will of God,—that no man go beyond and defraud his brother in any matter; becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified," 1 *Theſſ.* iv. 3, 6.

"He that doth wrong, ſhall receive for the wrong, which he hath done; and there is no reſpect of perſons," *Col.* iii. 25.

"Thou knoweſt the commandments, Do not commit adultery, do not kill, do not ſteal, do not bear falſe witneſs, defraud not, honour thy father and mother," *Mar.* x. 19.

"Nay, you do wrong and defraud, and that your brethren: Know ye not, that the unrighteous ſhall not inherit the kingdom of God: Be not deceived; neither fornicators, nor idolators,—nor thieves ſhall inherit the kingdom of God," 1 *Cor.* vi. 8.

"God gave them over to a reprobate mind, to do thoſe things, which were not convenient: Being filled with all unrighteouſneſs, fornication,—covetouſneſs, maliciouſneſs, full of envy,—debate, deceit, malignity,—deſpiteful, proud, boaſters,—covenant-breakers," *Rom.* i. 28, 29.

"Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.—Neither give place to the devil; let him that ſtole, ſteal no more; but rather let him labour, working with the hands the thing which is good," *Eph.* iv. 25, 27.

"Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: And the cries of them which have reaped, are entered into the ears of the Lord," *Jam.* v. 4.

"Neither is he that planteth, any thing, neither he thee that watereth; but God that giveth the encreaſe," 1 *Cor.* iii. 7.

"Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you," *Mat.* vi. 33. No man

can ſerve two maſters:—Ye cannot ſerve God and Mammon, v. 24.

"What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?" *Mar.* viii. 36.

"Take heed and beware of covetouſneſs; For a man's life conſiſteth not in the abundance of the things which he poſſeſſeth, *Luke* xii. 15.

"They, that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. For the love of money is the root of all evil," 1 *Tim.* vi. 9.

"This I ſay, brethren, the time is ſhort. It remaineth, that—they that buy *(be)* as though they poſſeſſed not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away," 1 *Cor.* xxix. 30.

"With what meaſure you mete, it ſhall be meaſured to you again," *Mat.* vii. 2.

I here add ſomething out of the Old Teſtament.

"Ye ſhall do no unrighteouſneſs in judgment, in mete yard, in weight or in meaſure. Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have, I am the Lord your God.—Therefore ſhall ye obſerve all my

my ſtatutes, and all my judgments, and do them; I am the Lord," *Levit.* xix. 35.

"Thou ſhalt not have in thy bag divers weights, a great and a ſmall. Theu ſhalt not have in thy houſe divers meaſures, a great and a ſmall. But thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: That thy days may be lengthened in the land, which the Lord thy God giveth thee. For all that do ſuch things, and all that do unrighteouſly, are an abomination unto the Lord thy God," *Deut.* xxv. 13.

"A falſe balance is abomination to the Lord: But a juſt weight is his delight," *Prov.* xi. 1. "He that withholdeth corn, the people ſhall curſe him: But bleſſing ſhall be upon the head of him that ſelleth it," v. 26.

"Divers weights and divers meaſures, both of them are alike abomination to the Lord," *Prov.* xx. 10.

"Here this, O ye that ſwallow up the needy, even to make the poor of the land to fail; ſaying, when will the new moon be gone, that we may ſell corn, and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſheckel great, and falſifying the balances by deceit? That we may buy the poor for ſilver and the needy

for a pair of ſhoes, yea, and ſell the refuſe of the wheat? The Lord hath ſworn by the excellency of *Jacob*, ſurely I will never forget any of their works. Shall not the land tremble for this, and every one mourn, that dwelleth therein?" *Amos* viii. 4.

"The Lord's voice crieth unto the city, and the men of wiſdom ſhall ſee thy name; hear ye the rod, and who hath appointed it. Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure, that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue is deceitful in their mouth. Therefore alſo will I make thee ſick in ſmiting thee, in making thee deſolate, becauſe of thy ſins," *Mic.* vi. 9.

Thus ſpeaks the rule, and in ſuch plain and poſitive terms has God here manifeſted his will, that there can be no doubt in ſuch, as deſire to follow it. He expreſly forbids all kind of fraud, or over-reaching, or doing any wrong to our neighbour in buying or ſelling. He expreſly forbids all kinds of falſe weights and meaſures. He expreſly forbids all ſuch monopoly as raiſes the price of neceſſaries, and oppreſſes the poor. He

expreſly forbids all kinds of lying and covetouſneſs. Thoſe, who in earneſt hope for ſalvation of God, muſt be ſolicitous to do his will: And ſince he himſelf has declared, that thoſe, who do otherwiſe in thoſe particulars, do what is an abomination to him, they cannot doubt of their being in an ill way, even in the diſpleaſure of God. Now examine the general practice of chriſtians in all manner of dealing with one another, and then gueſs, whether God has forbid all fraud and over-reaching amongſt them: And if he has, whether they believe him, or have any regard to his precepts.

CHAP. XXX.

Of Magiſtrates and Officers of Juſtice.

Q. *WHAT directions does the Goſpel give to perſons in this ſtation?*

A. There are ſeveral particulars proper for their inſtruction.

" Now the chief prieſts and elders, and all the council ſought falſe witneſs againſt Jeſus, to put him to death, *Mat.* xxvi. 59. Then the high-prieſt rent his cloaths, ſaying, he hath ſpoken blaſphemy, what farther need have we of witneſſes? Behold, now ye have heard his blaſphemy, What think ye?" v. 65. Innocence is not to be oppreſſed by calumny or falſe witneſſes; neither is *Caiphas* to be imitated, who being judge, made himſelf a party.

" The chief prieſts and elders perſuaded the multitude, that they ſhould aſk *Barabbas*, and deſtroy Jeſus, *Mat.* xxvii. 20. When *Pilate* ſaw, that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: See ye to it.— Then releaſed he *Barabbas* unto them: And

when he had ſcourged Jeſus, he delivered him to be crucified," v. 24, 26. No party is to be made againſt the innocent. Paſſion and violence carry away the multitude to injuſtice. The innocent is not to be condemned in compliance with them.

" Then cried they all again, ſaying, not this man, but *Barabbas*. Now *Barabbas* was a robber," *Jo.* xviii. 40. The multitude being blinded with paſſion, their affection or judgment is no direction for doing juſtice.

" Jeſus anſwered, thou couldeſt have no power at all againſt me, except it were given thee from above," *Jo.* xix. 11. The power of judges is from God.

" From thenceforth *Pilate* ſought to releaſe him: But the *Jews* cried out, ſaying, if thou let this man go, thou art not *Cæſar*'s friend: Whoſoever maketh himſef a king, ſpeaketh againſt *Cæſar*. When *Pilate* therefore heard that ſaying, he brought Jeſus forth. Then delivered he him therefore unto them to be crucified, *Jo.* xix. 12. To condemn the innocent for fear of diſpleaſing the prince, is not juſt, but a criminal weakneſs.

" There was in a city, a judge, which feared not God, neither regarded men. And there was a widow in that city, and ſhe came unto him ſaying, Avenge me of

my adverſary; and he would not for a while," *Luk.* xviii. 2. To neglect the cauſe of the widow, is part of his character, who feared not God, nor regarded man.

"One of the company ſaid unto him, maſter, ſpeak to my brother, that he divide the inheritance with me. And he ſaid unto him, Man, who made me a judge or a divider over you?" *Luk.* xii. 13. The commiſſion or power is not to be exceeded.

"*Paul* ſaid unto him, *(the High Prieſt)* God ſhall ſmite thee, thou whited wall: For ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law? And they, that ſtood by, ſaid, revileſt thou God's High Prieſt? Then ſaid *Paul* I knew not, brethren, that he was the High Prieſt? For it is written, thou ſhalt not ſpeak evil of the Ruler of thy people, *Acts* xxiii. 3. Magiſtrates not to be reviled, even when they act contrary to juſtice. No puniſhment juſt before ſentence.

"We have found this man a peſtilent fellow, and a mover of ſedition among all the *Jews* throughout the world, and a ring-leader of the ſect of the *Nazarenes*: Who alſo hath gone about to profane the temple: Whom we took, and would have judged according to law. And the *Jews* alſo aſſented, ſaying, that theſe things were ſo.

Then *Paul*, after that the Governor had beckoned unto him to ſpeak, anſwered," *Acts* xxiv. 5. A ſevere charge is drawn up againſt innocence, when malice or falſe zeal influence the informers. But a juſt judge is not made a party, but hears with patience, and judges according to equity.

Felix trembled and anſwered, "Go thy way for this time, when I have a convenient ſeaſon, I will call for thee. He hoped alſo, that money ſhould have been given him of *Paul*, that he might looſe him: Wherefore he ſent for him the oftener, and diſcourſed with him. But after two years, *Porcius Feſtus* came into *Felix* room: And *Felix* willing to ſhew the *Jews* a pleaſure, left *Paul* bound," *Acts* xxiv. 25. To prolong a cauſe for intereſt, is not juſt: To wait for money, where innocence pleads for a diſcharge, is not juſt: To gratify a people by the oppreſſion of innocence, is not juſt.

"When *Felix* heard theſe things *(the plea made by the Apoſtle)* having more perfect knowledge of that way, he deferred them," *Acts* xxiv. 22. The clamour and violence of accuſers prevail nothing with a judge, who has a true knowledge of the cauſe: He will not let an ill name be enough for puniſhing the innocent.

"Judge not according to the appearance, but judge righteous judgment," *Jo.* vii. 24.

"Do ye not know, that the Saints ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?" 1 *Cor.* vi. 2. Holineſs an excellent preparation for judging according to juſtice.

"When *Gallio* was deputy of *Achaia*, the Jews made inſurrection with one accord againſt *Paul*, and brought him to the judgment-ſeat, ſaying, This fellow perſuadeth men to worſhip God contrary to the law. And when *Paul* was now about to open his mouth, *Gallio* ſaid unto the Jews, if it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would, that I ſhould bear with you: But if it be a queſtion of words and names, and of your law, look ye to it, for I will be no judge of ſuch matters. And he drove them from the judgment-ſeat," *Acts* xviii. 12. Violence brings ſome to the bar, who are no criminals; the juſtice of the bench is to diſtinguiſh. To be againſt law, is in ſome caſes to be in the right. The bench judges not of cauſes, which belong to another court.

Something may be here inſerted out of the Old Teſtament.

"When *Moſes*'s father-in-law, ſaw all that he did to the people, he ſaid, what is

this thing, that thou doeſt to the people? Why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?" *Exod.* xviii. 14. To make the people wait one day is here reproved; What would have been the cenſure of cauſes delayed, with endleſs expence?

"Thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs, and place ſuch over them," *Exod.* xviii. 21. Good directions for the choice of Magiſtrates.

"Thou ſhalt not raiſe *(or receive)* a falſe report: Put not thy hand with the wicked to be an unrighteous witneſs. Thou ſhalt not follow a multitude, to do evil: Neither ſhalt thou ſpeak in a cauſe, to incline after many, to wreſt judgment. Neither ſhalt thou countenance a poor man in his cauſe. Thou ſhalt not wreſt the judgment of thy poor in his cauſe. Keep thee far from a falſe matter; and the innocent and righteous ſlay thou not: For I will not juſtify the wicked. And thou ſhalt take no gift; for the gift blindeth the wiſe, and perverteth the words of the righteous. Alſo thou ſhalt not oppreſs a ſtranger," *Exod.* xxiii. 1, 6.

"Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty:

But in righteouſneſs ſhalt thou judge thy neighbour," *Levit.* xix. 15.

I charged your judges at that time, ſaying, hear the cauſes between your brethren, and judge righteouſly between every man and brother, and the ſtranger, that is with him. Ye ſhall not reſpect perſons in judgement, but you ſhall hear the ſmall, as well as the great; you ſhall not be afraid of the face of man, for the judgment is God's, *Deut.* i. 16.

" Judges and officers ſhalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout the tribes; and they ſhall judge the people with juſt judgment. Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: For a gift doth blind the eyes of the wiſe, and pervert the words of the righteous. That which is altogether juſt, ſhalt thou follow, that thou mayeſt live and inherit the land," *Deut.* xvi. 18.

" One witneſs ſhall not riſe up againſt a man, for any iniquity, or for any ſin, in any ſin, that he ſinneth: At the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed," *Deut.* xix. 15.

" If there be a controverſy between men, and they come unto judgment, that the

judges may judge them, then they ſhall juſtify the righteous and condemn the wicked," *Deut.* xxv. 1.

"Curſed be he, that perverteth the judgment of the ſtranger, fatherleſs and widow: And all the people ſhall ſay, *Amen.* Curſed be he, that taketh reward, to ſlay an innocent perſon," *Deut.* xxvii. 19, 25.

"And it came to paſs, when *Samuel* was old, that he made his ſons judges over *Iſrael.* And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment," 1 *Sam.* viii. 1, 3.

"And *Samuel* ſaid unto all *Iſrael.* Behold, here I am, witneſs againſt me before the Lord, and before his Anointed: Whoſe ox have I taken? Or whoſe aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe to blind my eyes therewith? And I will reſtore it. And they ſaid, thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand," 1 *Sam.* xii. 1, 3.

"And he (*Jehoſhaphat*) ſet judges in the land, throughout all the fenced cities of *Judah*, city by city; and he ſaid to the judges, take heed what ye do; for ye judge not for man, but for the Lord, who is with

you in the judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it: For there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.—And he charged them, ſaying, thus ſhall ye do in the fear of the Lord, faithfully and with a perfect heart. —Deal courageouſly, and the Lord ſhall be with the good." 2 *Chron.* xix. 5, 9, 11.

"Whoſoever rewardeth evil for good, evil ſhall not depart from his houſe," *Prov.* xvii. 13.

"He that juſtifieth the wicked, and he that condemneth the juſt: Even they both are abomination to the Lord," v. 15. A wicked man taketh a gift out of the boſom, to pervert the ways of Judgment, v. 23.

"Rob not the poor, becauſe he is poor: Neither oppreſs the afflicted in the gate. For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe, that ſpoiled them," *Prov.* xxii. 22.

"To have reſpect of perſons, is not good: For, for a piece of bread, that man will tranſgreſs," *Prov.* xxviii. 21.

"Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow," *Iſa.* i. 17.

"How is the faithful city become an harlot. It was full of judgment; righte-

ouſneſs lodged in it; but now murderers.—Thy princes are rebellious, and companions of thieves: Every one loveth gifts, and followeth after rewards: They judge not the fatherleſs, neither doeth the cauſe of the widow come unto them. Therefore ſaith the Lord—I will turn my hand upon thee," *Iſa.* i. 21.

"Woe unto them that call evil good, and good evil:—Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him:—Becauſe they have caſt away the law of the Lord of Hoſts,—therefore is the anger of the Lord kindled againſt his people," *Iſa.* v. 20. 23.

"Woe unto them that decree unrighteous decrees, and that write grievouſneſs, which they have preſcribed: To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherleſs. And what will you do in the day of viſitation, and in the deſolation, which ſhall come?" *Iſa.* x. 1.

"I know your manifold tranſgreſſions, and your mighty ſins: They afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right.—Hate the evil, and love the good, and eſtabliſh judgment in the gate: It may be, that the Lord

of hoſts will be gracious unto the remnant of *Joſeph*," *Amos* v. 12.

"The good man is periſhed out of the earth: And there is none upright among men; They all lye in wait for blood: They hunt every man his brother with a net. That they may do evil with both hands earneſtly; the prince aſketh, and the judge aſketh for a reward; and the great man he uttereth his miſchievous deſire," *Mic.* vii. 2.

"Why doſt thou ſhew me iniquity, and cauſe me to behold grievance: For ſpoiling and violence are before me, and there are that raiſe up ſtrife and contention. Therefore the law is ſlacked, and judgment doth never go forth: For the wicked doth compaſs about the righteous: Therefore wrong judgment proceedeth. Behold ye among the heathen, and regard, and wonder marvelouſly; for I will work a work in your days, which ye will not believe, though it be told you," *Hab.* i. 3.

"Theſe are the things, that ye ſhall do; ſpeak ye every man the truth to his neighbour: Execute the judgment of truth and peace in your gates. And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath, for all theſe are things that I hate, ſaith the Lord," *Zech.* viii. 16.

CHAP. XXXI.

Of Subjects.

Q. WHAT directions does the Goſpel give to perſons in this ſtation?

A. It expreſsly mentions ſeveral duties belonging to them, and gives the charge with great ſtrictneſs.

"When they were come to *Capernaum*, they that received tribute money, came to *Peter*, and ſaid, doth not your maſter pay tribute? He ſaith, yes," *Mat.* xvii. 24.

"Render therefore unto *Cæſar*, the things which are *Cæſar*'s; and unto God, the things that are God's," *Mat.* xxii. 21.

"And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. But *Peter* and *John* anſwered and ſaid unto them; whether it be right in the ſight of God, to hearken unto you, more than unto God, judge ye," *Acts* iv. 18.

"They that ſtood by, ſaid, revileſt thou God's high-prieſt? Then ſaid *Paul*, I knew not brethren, that he was the high-prieſt; for it is written, thou ſhalt not ſpeak evil of the ruler of thy people," *Acts* xxiii. 4.

"Let every ſoul be ſubject unto the higher powers; for there is no power but of God:

The powers, that be, are ordained of God. Whoſoever, therefore reſiſteth the power, reſiſteth the ordinance of God: And they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good: But if thou do that which is evil, be afraid, for he beareth not the ſword in vain; for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: For they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues: Tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour," *Rom* xiii. 1.

"I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty; for this is good and acceptable in the ſight of God our Saviour," 1 *Tim.* ii. 1.

"Put them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work, to ſpeak evil of no man, to be no brawlers, but gentle, ſhewing all meekneſs unto all men," *Tit.* iii. 1.

"Submit yourſelves to every ordinance of man for the Lord's ſake: Whether it be to the king, as ſupreme, or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God, honour the king," 1 *Pet.* ii. 13.

"The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed: But chiefly them, that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities; whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord," 2 *Pet.* ii. 9.

"Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities," *Jude* 8.

Something may be here not unſeaſonably added out of the Old Teſtament.

"They anſwered *Joſhua*, ſaying, All that thou commandeſt us, we will do; and whitherſoever thou ſendeſt us, we will go. According as we hearkened unto *Moſes* in all things, ſo will we hearken unto thee: Only the Lord thy God be with thee, as he was with *Moſes*. Whoſoever he be, that doth rebel againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death," *Joſh.* i. 16.

"Then *Samuel* told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord: And *Samuel* ſent all the people away, every man to his houſe. And *Saul* alſo went home to *Gibeah*, and there went with him a band of men, whoſe hearts God had touched. But the children of *Belial* ſaid, how ſhall this man ſave us? And they deſpiſed him, and brought him no preſents: But he held his peace," 1 *Sam.* x. 25.

"The men of *David* ſaid unto him, behold the day of which the Lord ſaid unto thee, Behold, I will deliver thy enemy into

thy hand, that thou mayeſt do to him, as it ſhall ſeem good unto thee.—And he ſaid unto his men, the Lord forbid, that I ſhould do this thing unto my maſter, the Lord's anointed, to ſtretch forth my hand againſt him, ſeeing he is the anointed of the Lord. So *David* ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt *Saul*," 1 *Sam.* xxiv. 4, 6.

"Then ſaid *Abiſhai* to *David*, God hath delivered thy enemy into thy hand this day: Now, therefore, let me ſmite him, I pray thee, with the ſpear, even to the earth at once,—and *David* ſaid to *Abiſhai*, deſtroy him not: For who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs? *David* ſaid furthermore, as the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle and periſh. The Lord forbid that I ſhould ſtretch forth my hand againſt the Lord's anointed," 1 *Sam.* xxvi. 8.

"*David* ſaid unto him, *(the Amalekite)* How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the Lord's anointed? And *David* called one of the young men, and ſaid, go near, and fall upon him. And he ſmote him, and he died," 2 *Sam.* i. 14.

"In thoſe days *(while* Mordecai *ſat in the king's gate)* two of the king's chamber-

lains, *Bigthan* and *Tereſh*, of thoſe, which kept the door, were wroth, and ſought to lay hand on the king *Ahaſuerus*: And the thing was known to *Mordecai*, who told it to *Eſther* the queen, and *Eſther* certified the king thereof, in *Mordecai*'s name," *Eſther*, ii. 21.

"The fear of a king is as the roaring of a lion, whoſoever provoketh him to anger, ſinneth againſt his own ſoul," *Prov.* xx. 2.

"My ſon, fear thou the Lord, and the King; and meddle not with them that are given to change. For their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both?" *Prov.* xxiv. 21.

"Curſe not the king, no not in thy thought," *Eccl.* x. 20.

"The nation and kingdom, which will not ſerve the ſame *Nebuchadnezzar* the king of *Babylon*, and that will not put their neck under the yoke of the king of *Babylon*, that nation will I puniſh, ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſhall ſpeak unto you, ſaying, Ye ſhall not ſerve the king of *Babylon*. For they propheſy a lie unto you, to

remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh. —I ſpake alſo to *Zedekiah* king of *Judah* according to all theſe words, ſaying, bring your necks under the yoke of the king of *Babylon*, and ſerve him and his people, and live; why will ye die, thou and thy people by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation, that will not ſerve the king of *Babylon?*" *Jer.* xxvii. 8, 12.

The duty of ſubjects is publiſhed by the ſpirit of God. *Firſt*, That they are to acknowledge the power, that is over them, to be of God. *2dly*, That they who are veſted with ſovereign power, act by the authority of God; and being therefore his miniſters, honour, obedience, and tribute is due to them. *3dly*, That there may be an exception in the obedience; that is, when they enjoin what is contrary to the known will of God; ſince it cannot be reaſonable to obey in ſuch things, when they command contrary to his orders, whoſe miniſters they are. *4thly*, That as the orders of thoſe in power are to be received with obedience, ſo their puniſhment with a peaceable ſubmiſſion: And this ſo far, that, whether they proſecute juſtly or unjuſtly, yet no reſiſtance can be made againſt them; all that

ſubjects can do in this caſe, is either to ſuffer with patience, or peaceable to withdraw; but as for lifting up a hand againſt power; it is reſiſting the ordinance of God, and the fruit of this, as the Apoſtle has declared, is damnation.

CHAP. XXXII.

Of Perſons of Quality.

Q. *ARE there any directions in the Goſpel for perſons of this rank?*

A. Some inſtructions there are, which it may not be improper for theſe to conſider, which I will ſet down here; but they being likewiſe concerned in the next chapter, I muſt recommend that to their peruſal.

"Ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called. But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen, yea, and things which are not, to bring to naught

things that are: That no fleſh ſhould glory in his preſence. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord," 1 *Cor.* i. 26.—God makes not choice of perſons from their greatneſs, wiſdom, or nobility; he choſe the contemptible things of this world, to confound all confidence and glory, except that which is in God alone.

" My brethren, have not the faith of our Lord Jeſus Chriſt, the Lord of Glory, with reſpect of perſons. For if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment; and ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, ſtand thou there, or ſit here under my footſtool: Are ye not then partial in yourſelves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him? But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats?

Do not blaſpheme the worthy name, by the which ye are called?" *Jam.* ii. 1. To be partial in the reſpect of perſons, the ſpirit of God diſapproves. Human greatneſs has no preference with God. To be honourable in the Goſpel-ſcheme, is to do that, which the Goſpel moſt recommends, and for which a ſoul ſhall find honour with God. They who do this are truly honourable.

Some additions may be here made out of the Old Teſtament.

" David went out, whitherſoever Saul ſent him, and behaved himſelf wiſely," 1 *Sam.* xviii. 5. A virtuous and prudent conduct is a ſure ſtep to honour; this cannot fail of being valued. But great titles, retinue and riches joined with a light head and indiſcretion, help to make a perſon more remarkably contemptible.

" The king *(David)* ſaid; and where is thy maſter's ſon? And *Ziba* ſaid unto the king, behold, he abideth at *Jeruſalem*: For he ſaid, to day ſhall the houſe of *Iſrael* reſtore me the kingdom of my father. Then ſaid the king to *Ziba*, behold, thine are all that pertained unto *Mephiboſheth*," 2 *Sam.* xvi. 3. A ſervant thus made his court to the king, by falſly accuſing his maſter, and diſgracing him with his Prince. Such a ſtep

to

to honour is baſe, only fit for a treacherous ſervant; and cannot be attempted without infamy.

"And *Barzillai* ſaid unto the King, how long have I to live, that I ſhould go up with the King unto *Jeruſalem?*" 2 Sam. xix. 34. To retire from court and public buſineſs, for making a preparation for death, is chriſtian diſcretion. Solicitude of buſineſs and variety of engagements are not a help for dying well. Perſons ſo taken up do not leave the world, but are torn from it.

"Why boaſteſt thou thyſelf, in miſchief, O mighty man? The goodneſs of God endureth continually. Thy tongue deviſeth miſchiefs; like a ſharp razor, working deceitfully. Thou loveſt evil more than good; and lying, rather than to ſpeak righteouſneſs. Thou loveſt all devouring, O thou deceitful tongue. God ſhall likewiſe deſtroy thee forever," *Pſal.* lii. 1. There is meanneſs in boaſting, in malice, in detraction, and lying, which is not conſiſtent with true honour. Where there is quality, there ought to be an abhorrence of all that is thus baſe; and nothing can be more degrading, than to be familiar with it. What are then titles, ſtate, and birth, where there is a familiarity with lying, detraction, malice, and vanity? Such may make a ſhew at a diſtance, but more nearly

examined, they are certainly contemptible. Without repentance, their fate muſt be to be deſpiſed and trampled on by devils.

"Seeſt thou a man diligent in his buſineſs? He ſhall ſtand before kings, he ſhall not ſtand before mean men," *Prov.* xxii. 29. Sloth is unbecoming all ſtates; and where is the honour of being a drone? Induſtry with a low birth, is more honourable than uſeleſs quality. Is he idle and lazy? Say no more; whatever his blood be, he is infamous.

"*Daniel* purpoſed in his heart, that he would not defile himſelf with the portion of the king's meat, nor with the wine which he drank: Therefore he requeſted of the Prince of the Eunuchs, that he might not defile himſelf," *Dan.* i. 8. True Greatneſs of mind; not to tranſgreſs the law of God, in compliance with the king! Such fidelity, proof againſt intereſt and flattery, is truly honourable. But what degree then of contemptible meanneſs is in all thoſe, who knowing their duty to God, and the honour of their nature, have not ſtrength of mind to withſtand ordinary attempts, but ſurrender upon every breath of flattery or reproach!

"They make the king glad with their wickedneſs, and the princes with their lies:

They are all adulterers," *Hoſ.* vii. 3. This was the provocation of *Iſrael.*

"Hear this word ye kine of *Baſhan*, that are in the mountain of *Samaria*, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, bring and let us drink," *Amos* iv. 1. This was the crime of the great ones of *Iſrael*, oppreſſion and exceſs.

"Wo to them, that are at eaſe in *Zion*, and truſt in the mountain of *Samaria*,—ye that put far away the evil day, and cauſe the ſeat of violence to come near, that lye upon beds of ivory, ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall; that chant to the ſound of the viol, and invent to themſelves inſtruments of muſic, like *David*, that drink wine in bowls, and anoint themſelves with the chief ointments, but they are not grieved for the affliction of *Joſeph*: Therefore now ſhall they go captive, with the firſt that go captive, and the banquet of them that ſtretched themſelves, ſhall be removed: The Lord God hath ſworn by himſelf, ſaith the Lord the God of Hoſts, I abhor the excellency of *Jacob*, and hate his places: Therefore will I deliver up the city, with all that is therein," *Amos* vi. 1, 3. The prophet

reckons upon the provocations of *Iſrael*; their life of eaſe, of oppreſſion, of expenſive ambition, gluttony, wantonneſs, divertiſements, intemperance, effeminate nicety and ſoftneſs. And was it thus, O *Iſrael*, thou didſt draw upon thyſelf the hatred of God and deſolation? Then unhappy all they who walk on in theſe ſteps.

Quality is honourable, and has many advantages both as to this world and the next, in the plenty of bleſſings annext to it. But then, muſt not this be received as a chriſtian maxim, that nothing is truly honourable, which God deſpiſes? And what is the conſequence of this, but, that if perſons of quality, by their irregularities and ſins, forſake God, they forfeit their dignity, and though ſtill ſaluted with honour by men, are not really honourable: For though man may be ſo unjuſt, as to deſpiſe what is truly valuable; yet, not ſo in God; what he deſpiſes, is moſt certainly deſpicable. By this rule, may perſons of this degree, ſee the only expedient of maintaining the dignity of their rank, that is, by the practice of ſolid virtue, and being faithful in the ſervice of that Sovereign and Infinite Majeſty, which we confeſs and adore: If they forſake this way, there is ſo much of falſeneſs, baſeneſs, and treachery inſeparable from a life of

folly and vice, that there can be no claim to honour, where there is nothing but what deſerves contempt.

CHAP. XXXIII.

Of the Rich.

Q. *WHAT directions does the Goſpel give to theſe?*

A. It ſpeaks directly to them; ſhewing the danger and abuſe of riches, as likewiſe the good uſe that may be made of them in order to eternal life.

§ I. Of the Danger and Abuſe of Riches, and of Covetouſneſs.

"Then ſaid Jeſus unto his diſciples, verily, I ſay unto you, that a rich man ſhall hardly enter into the kingdom of God. And again I ſay unto you, it is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his diſciples heard it, they were exceedingly amazed, ſaying, who then can be ſaved? But Jeſus beheld them, and ſaid unto them, with men this is impoſſible, but

with God all things are poſſible," *Mat.* xix. 23.

"Wo unto you, that are rich, for ye have received your conſolation. Wo unto you, that are full: For ye ſhall hunger. Wo unto you, that laugh now, for ye ſhall mourn and weep," *Luke* vi. 24.

"And he ſaid unto them, take heed and beware of covetouſneſs; for a man's life conſiſteth not in the abundance of the things, which he poſſeſſeth. And he ſpake a parable unto them, ſaying, the ground of a certain rich man brought forth plentifully. And he thought within himſelf, ſaying, what ſhall I do, becauſe I have no room, where to beſtow my fruits? And he ſaid, this will I do, I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods. And I will ſay to my ſoul, ſoul, thou haſt much goods laid up for many years; take thy eaſe, eat, drink and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee. Then, whoſe ſhall thoſe things be, which thou haſt provided? So is he, that layeth up treaſure for himſelf, and is not rich towards God," *Luke* xii. 15.

"There was a certain rich man, which was clothed in purple, and fine linen, and fared ſumptuouſly every day. And there

was a certain beggar, named *Lazarus*, which was laid at his gates full of ſores; and deſiring to be fed with the crumbs, which fell from the rich man's table: Moreover the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into *Abraham*'s boſom: The rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth *Abraham* afar off, and *Lazarus* in his boſom. And he cried and ſaid, father *Abraham*, have mercy on me, and ſend *Lazarus* that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But *Abraham* ſaid, ſon, remember, that thou in thy lifetime receiveđſt thy good things, and likewiſe *Lazarus* evil things: But now he is comforted, and thou art tormented," *Luke* xvi. 19.

" Go to now ye rich men, weep and howl for your miſeries, that ſhall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: Ye have heaped treaſure together for the laſt days. Behold the hire of the labourers, who have reaped down your fields, which is by you kept back

by fraud, crieth, and the cries of them, who have reaped, are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you," *Jam.* v. 1.

"Thou sayest, I am rich, and encreased with goods, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be cloathed, and that the shame of thy nakedness do not appear, and anoint thy eyes with eye-salve, that thou mayest see," *Revel.* iii. 17.

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God," 1 *Cor.* vi. 10.

"They, that will be rich, fall into temptation and a snare, and into many hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 *Tim.* vi. 9.

"Let your converſation be without covetouſneſs, and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee," *Heb.* xiii. 5.

"Mortify therefore your members, which are upon the earth, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake, the wrath of God cometh on the children of diſobedience," *Col.* iii. 5.

Some additions out of the Old Teſtament.

"He hath ſwallowed down riches, and he ſhall vomit them again: God ſhall caſt them out of his belly. That which he laboured for, ſhall he reſtore, and ſhall not ſwallow it down: According to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoice therein. Becauſe he hath oppreſſed and hath forſaken the poor; becauſe he hath violently taken away an houſe, which he builded not. In the fulneſs of his ſufficiency, he ſhall be in ſtraits: Every hand of the wicked ſhall come upon him," *Job* xx. 15.

"Is not thy wickedneſs great, and thy iniquities infinite? For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing. Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry. Thou haſt ſent widows away empty, and the arms of the fatherleſs have been

broken. Therefore ſnares are round about thee, and ſudden fear troubleth thee," *Job* xxii. 5.

"Some remove the land-marks: They violently take away flocks, and feed thereof. They drive away the aſs of the fatherleſs, they take the widows ox for a pledge. They turn the needy out of the way: The poor of the earth hide themſelves together. They pluck the fatherleſs from the breaſt, and take a pledge of the poor. They are of thoſe, that rebel againſt the light; they know not the paths thereof," *Job* xxiv. 2.

"Be not thou afraid when one is made rich, when the glory of his houſe is encreaſed. For when he dieth, he ſhall carry nothing away: His glory ſhall not deſcend after him. Though whilſt he lived, he bleſſed his ſoul: And men will praiſe thee, when thou doeſt well to thyſelf. He ſhall go to the generation of his fathers; they ſhall never ſee light. Man, that is in honour, and underſtandeth not, is like the beaſts that periſh," *Pſal.* xlix. 16.

"God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. The righteous alſo ſhall ſee, and fear, and ſhall laugh at him. Lo this is the man, that made not God his

ſtrength; but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs," *Pſal.* lii. 5.

"Truſt not in oppreſſion, and become not vain in robbery? If riches increaſe, ſet not your heart upon them," *Pſal.* lxii. 10.

"Wealth gotten by vanity ſhall be diminiſhed; but he that gathereth by labour, ſhall increaſe," *Prov.* xiii. 11.

"He that oppreſſeth the poor, reproacheth his Maker: But he that honoureth him, hath mercy on the poor," *Prov.* xiv. 31.

"Whoſoever ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard," *Prov.* xxxi 13.

"Remove not the old landmark; and enter not into the fields of the fatherleſs: For their redeemer is mighty; he ſhall plead their cauſe with thee," *Prov.* xxiii. 10.

"He that by uſury and unjuſt gain encreaſeth his ſubſtance, he ſhall gather it for him that will pity the poor, *Prov.* xxviii. 8. He that haſteth to be rich, hath an evil eye, and conſidereth not that poverty ſhall come upon him," v. 22.

"Wo unto them, that join houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth," *Iſa.* v. 8.

"I the Lord love judgement; I hate robbery for burnt-offering," *Iſa.* lxi. 8.

"They abhor him that ſpeaketh uprightly. Foraſmuch therefore as your treading is upon the poor; and ye take from him burthens of wheat; ye have built houſes of hewn ſtones; but ye ſhall not dwell in them.—For I know your manifold tranſgreſſion, and your mighty ſins: They afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right," *Amos* v. 10.

"Wo to them that deviſe iniquity, and work evil upon their beds: When the morning is light they practiſe it, becauſe it is the power of their hand. And they covet fields, and take them by violence; and houſes, and take them away; ſo they oppreſs a man and his houſe, even a man and his heritage: Therefore thus ſaith the Lord, behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks," *Mic.* ii. 1.

Whoever gives ear to what the ſpirit of God here ſpeaks, muſt be convinced; *Firſt*, That the love of riches is a great obſtacle to ſalvation. 2*dly*, That it is an abuſe of plenty to proſtitute it in the ſervice of our corruption, in gratifying pride, inclination and appetite. 3*dly*, That the deſire of

growing rich is a great snare, attended with many violent and deceitful temptations. *4thly*, That to get riches by fraud, oppression, or any kind of injustice, highly provokes the anger of God. *Lastly*, That to take the advantage of riches, for doing wrong to the poor, or to any neighbour, is a crime which obliges God to be the just revenger of it. If these truths be evident, then the rich must see, what they are to be afraid of and avoid. And those who follow not this rule, let them put their hand upon their consciences, and examine, Whether they in earnest believe God, and fear him.

§ II. *Of the good use of riches, or of alms-giving.*

"Blessed are the merciful, for they shall obtain mercy," *Mat.* v. 7.

"When thou dost alms, let not thy left hand know what thy right hand doth: That thine alms may be in secret, and thy father, which seeth in secret, himself shall reward thee openly," *Mat.* vi. 3.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth

corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo," *Mat.* vi. 19.

"Then ſhall the king ſay unto them on the right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in.—Verily, I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me," *Mat.* xxv. 34.

"Whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt; verily, I ſay unto you, he ſhall not loſe his reward," *Mar.* ix. 41.

"Sell that you have, give alms: Provide yourſelves bags, which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treaſure is, there will your heart be alſo," *Luke* xii. 33.

"When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee again, and a recompence be made thee. But when thou makeſt a feaſt, call the poor, the maimed, the

lame, the blind, and thou ſhalt be bleſſed; for they cannot recompence thee: For thou ſhalt be recompenced at the reſurrection of the juſt," *Luke* xiv. 12.

"Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake, who ſhall not receive manifold more in this preſent time, and in the world to come, life everlaſting," *Luke* xviii. 29.

"Give alms of ſuch things as you have; and behold, all things are clean unto you," *Luke* xi. 41.

"Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations. He, that is faithful in that which is leaſt, is faithful alſo in much; and he, that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches?" *Luke* xvi. 9.

"*Zaccheus* ſtood and ſaid unto the Lord, behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by falſe accuſation, I reſtore him four fold. And Jeſus ſaid unto him, This day is ſalvation come to this houſe," *Luke* xix. 8.

"There was a certain man in *Cæsarea*, called *Cornelius*, a centurion of the band, called the *Italian* band, a devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision —an angel of God,—and he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to *Joppa*, and call for one *Simon*, whose surname is *Peter*;—He shall tell thee what thou oughtest to do," *Acts* x. 1.

"There was at *Joppa* a certain disciple named *Tabitha*, which by interpretation is called *Dorcas*: This woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick and died.—Then *Peter* arose, and went with them. When he was come, they brought him unto the upper chamber: And all the widows stood by him weeping, and shewing the coats and garments which *Dorcas* made, while she was with them. But *Peter* put them all forth, and kneeled down and prayed, and turning him to the body, said, *Tabitha*, arise. And she opened her eyes: And when she saw *Peter*, she sat up," *Acts* ix. 36.

"Neither was there any among them, that lacked: For as many as were possessors

of lands or houſes, ſold them, and brought the prices of the things that were ſold, and laid them down at the Apoſtles feet; and diſtribution was made unto every man according as he had need." *Acts* iv. 34.

"Now concerning the collection for the Saints, as I have given order to the churches of *Galatia*, even ſo do ye: Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come," 1 *Cor.* xvi. 1.

"To their power (I bear record) yea, and beyond their power, they were willing of themſelves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowſhip of the miniſtering to the Saints.—Therefore as ye abound in every thing, ſee that ye abound in this grace alſo. I ſpeak not by commandment, but by the occaſion of the forwardneſs of others, and to prove the ſincerity of your love," 2 *Cor.* viii. 3.

"I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, and not as of covetouſneſs. But this I ſay, he which ſoweth ſparingly, ſhall reap alſo ſparingly, and he which ſoweth bountifully, ſhall reap alſo bountifully. Every man ac-

cording as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity: For God loveth a cheerful giver," 2. *Cor.* ix. 5.

"Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life," 1. *Tim.* vi. 17.

"To do good, and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed," *Heb.* xiii. 16.

"Let the brother of low degree, rejoice in that he is exalted; but the rich, in that he is made low: Becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: So alſo ſhall the rich man fade away in his ways," *Jam.* i. 9.

"Whoſoever hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? My little

children, let us not love in word, neither in tongue, but in deed and in truth: And hereby we know that we are of the truth," 1 *Jo.* iii. 17.

Though nothing can be ſaid more fully; yet it cannot be amiſs to inſert ſomething out of the old Teſtament, that the will of God may be yet more manifeſt in this point, which is ſubject to ſo many abuſes.

"When ye reap the harveſt of your Land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt. And thou ſhalt not glean thy vineyard, neither ſhalt thou gather every grape of thy vineyard, thou ſhalt leave them for the poor and ſtranger: I am the Lord your God," *Lev.* xix. 9.

"If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner, that he may live with thee. Take thou no uſury of him, or increaſe; but fear thy God; that thy brother may live with thee. Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe." *Lev.* xxv. 35.

"If there be among you a poor man of one of thy breth:en, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou ſhalt not harden thy heart nor

ſhut thy hand from thy poor brother. But thou ſhalt open thy hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.—Thou ſhalt ſurely give him, and thy heart ſhall not be grieved, when thou giveſt unto him: Becauſe that for this thing, the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thy hand unto. For the poor ſhall never ceaſe out of the land: Therefore I command thee, ſaying, thou ſhalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land," *Deut.* xv. 7.

" When thou cutteſt down thy harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it; it ſhall be for the ſtranger, for the fatherleſs, and for the widow; that the Lord thy God may bleſs the in all the work of thy hands," *Deut.* xxiv. 19.

" When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me. Becauſe I delivered the poor, that cried, and the fatherleſs, and him, that had none to help him. The bleſſing of him that was ready to periſh, came upon me, and I cauſed the widow's heart to ſing for joy.—I was eyes to the blind, and feet was I to the lame. I was a father to the poor,

and the cauſe which I knew not, I ſearched out," *Job* xxix. 11.

"If I have withheld the poor from their deſire, or have cauſed the eyes of the widow to fail; or have eaten my morſel myſelf alone, and the fatherleſs have not eaten thereof:—If I have ſeen any periſh for want of cloathing, or any poor without covering: If his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep: If I have lifted up my hands againſt the fatherleſs, when I ſaw my help in the gate: Then let my arm fall from my ſhoulder blade, and my arms be broken from the bone," *Job* xxxi. 1. 6.

"Bleſſed is he that conſidereth the poor; the Lord will deliver him in the time of trouble. The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him unto the will of his enemies: The Lerd will ſtrengthen him upon the bed of languiſhing; thou wilt make all his bed in his ſickneſs," *Pſal.* xli. 1.

"Is not this the faſt, that I have choſen? To looſe the bonds of wickedneſs, to undo the heavy burthens, and to let the oppreſſed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out,

to thy houſe? When thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf from thy own fleſh? Then ſhall thy light break forth, as the morning, and thy health ſhall ſpring forth ſpeedily; and thy righteouſneſs ſhall go before thee, the glory of the Lord ſhall be thy reward. Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, here I am: If thou take away from the midſt of thee the yoke, the putting forth of the finger and ſpeaking vanity: And if thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon day. And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones; and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not," *Iſa.* lviii. 6.

God having ſpoken ſo at large to thoſe, who poſſeſs the riches of this world; having made ſo many promiſes to them of everlaſting bleſſings, if they let the plenty he has given them, be the relief of the poor: It muſt be here acknowledged, that ſuch as have wealth, have in this a great opportunity put into their hands, of engaging God to them, by making that good uſe of

it, as he has directed. *2dly.* That ſuch, as, inſtead of this good uſe, hoard up their money, either for the love of it, or for the unreaſonable apprehenſions of want: Are more ſolicitous for this world, than the next, and chuſe to take their chance for hell, rather than venture the imaginary dangers, ſuggeſted by their immoderate love of the earth and themſelves. *3dly.* That ſuch, as turn their plenty to the ſervice of vanity, ſelf-love, and ſeeking human greatneſs; abuſe the gifts of God, and give demonſtration of their concern being more for this world, than the next, and that ſalvation is not the thing they ſeek. *Laſtly,* That ſuch, as proſtitute their plenty to vicious extravagancies, have in fact renounced their faith, ſince they have no regard either to the promiſes of God's mercy, or to the threats of his juſtice, and hence have too much reaſon to apprehend the lot, of being caſt out with unbelievers. Riches in the right uſe of them, are a certain bleſſing; but abuſed are as great a curſe.

CHAP. XXXIV.

Of the Poor.

Q. *DOES the Goſpel take notice of theſe.*

A. It does, and inſtructs them for their comfort.

" Bleſſed are the poor in ſpirit; for theirs is the kingdom of Heaven," *Mat.* v. 3.

" Take no thought, ſaying, what ſhall we eat? Or what ſhall we drink? Or wherewithal ſhall we be cloathed? (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth, that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you," *Mat.* vi. 31.

" Jeſus anſwered and ſaid unto them, go and ſhew *John* again thoſe things, which ye do hear and ſee: The blind receive their ſight, and the lame walk, the leapers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them," *Mat.* xi. 4.

" A certain ſcribe came, and ſaid unto him, maſter, I will follow thee whitherſoever thou

thou goeſt, and Jeſus ſaith unto him, the foxes have holes, and the birds of the air have neſts: But the ſon of man hath not where to lay his head," *Mat.* viii. 19.

"*Peter* began to ſay unto him, lo, we have left all, and have followed thee, and Jeſus anſwered and ſaid, Verily, I ſay unto you, there is no man, that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpel's; but he ſhall receive an hundred-fold now in this time,—and in the world to come, eternal life. But many, that are firſt, ſhall be laſt: And the laſt, firſt," *Mar.* x. 28.

"And there came a certain poor widow, and ſhe threw in two mites, which make a farthing. And he called unto him his diſciples, and ſaith unto them, Verily, I ſay unto you, that this poor widow hath caſt more in, than all they, which hath caſt into the treaſury. For all they did caſt in of their abundance; but ſhe of her want did caſt in all that ſhe had, even all her living," *Mar.* xii. 42.

"The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken hearted, to preach deliverance to the captives, and recovering of ſight to the

blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord, —And he began to ſay unto them, this day is this ſcripture fulfilled in your Ears," *Luke.* iv. 18 21.

" He lifted up his eyes on his diſciples, and ſaid, bleſſed be ye poor, for yours is the kingdom of God. Bleſſed are ye, that hunger now; for ye ſhall be filled. Bleſſed are ye, that weep now, for ye ſhall laugh," *Luke.* vi. 20.

" Then the maſter of the houſe being angry, ſaid to his ſervant, go out quickly into the ſtreets and lanes of the City, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done, as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, go out into the high-ways and hedges and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men, which were bidden, ſhall taſte of my ſupper," *Luke* xiv. 32.

" There was a certain beggar named *Lazarus*, which was laid at his gate full of ſores; and deſiring to be fed with the crumbs, which fell from the rich man's table; moreover the dogs came and licked his ſores. And it came to paſs that the

beggar died, and was carried by the Angels into *Abraham's* boſom," *Luke* xvi. 20.

"Ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble, are called. But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen," 1 *Cor.* i. 26.

"Moreover, brethren, we make known to you, the grace of God beſtowed on the churches of *Macedonia:* How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality. For to their power (I bear record) yea, and beyond their power, they were willing of themſelves, praying us with much entreaty, that we would receive the gift.—Ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye, through his poverty, might be rich," 2 *Cor.* viii. 1, 9.

"Let this mind be in you, which was alſo in Jeſus Chriſt; who being in the form of God, thought it not robbery, to be equal with God: But made himſelf of no reputa-

tion, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him," *Phil.* ii. 5.

" Godlineſs, with contentment, is great gain: For we brought nothing into this world, and it is certain, we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation," 1 *Tim.* vi. 6.

" Let your converſation be without covetouſneſs; and be content with ſuch things, as ye have: For he hath ſaid, I will never leave thee, nor forſake thee. So that, we may boldly ſay, the Lord is my helper, and I will not fear, what man ſhall do unto me," *Heb.* xiii. 5.

" Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time? Caſting all your care upon him, for he careth for you," 1 *Pet.* v. 6.

" Let the brother of low degree rejoice in that he is exalted:—Bleſſed is the man, that endureth temptation: For when he is tried, he ſhall receive the crown of life, which the

Lord hath promiſed to them that love him," *Jam.* i. 9. 12.

"Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them, that love him?" *Jam.* ii. 5.

"Not that I ſpeak in reſpect of want; for I have learned, in whatſoever ſtate I am, wherewith to be content, I know, both how to be abaſed; and I know how to abound: Every where and in all things I am inſtructed, both to be full, and to be hungry; both to abound, and to ſuffer need. I can do all things through Chriſt, which ſtrengtheneth me. Notwithſtanding, ye have well done, that ye did communicate with my affliction," *Phil.* iv. 11.

"Theſe things ſaith the Firſt and the Laſt, which was dead, and is alive; I know thy works, and tribulation, and poverty, but thou art rich.—Fear none of theſe things, which thou ſhalt ſuffer: Behold the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life," *Rev.* ii. 8.

Some additions out of the Old Teſtament.

"I would ſeek unto God, and unto God would I commit my cauſe.—He ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity ſtoppeth her mouth," *Job* v. 15.

"The Lord alſo will be a refuge for the oppreſſed; a refuge in times of trouble. And they, that know thy name, will put their truſt in thee: For thou, Lord, haſt not forſaken them, that ſeek thee, *Pſal.* ix. 9, 10. The needy ſhall not always be forgotten; the expectation of the poor, ſhall not periſh for ever," v. 18.

"Why ſtandeſt thou afar off, O Lord? Why hideſt thou thyſelf in times of trouble? The wicked in his pride doth perſecute the poor: Let them be taken in the devices that they have imagined.—Ariſe, O Lord, O God, lift up thy hand, forget not the humble. Wherefore doth the wicked contemn God? He hath ſaid in his heart; thou wilt not require it. Thou haſt ſeen it; for thou beholdeſt miſchief and ſpite, to requite it with thy hand: The poor committeth himſelf unto thee, thou art the helper of the fatherleſs.—Lord, thou haſt heard the deſire of the humble: Thou wilt prepare their heart, thou wilt cauſe thine ear to hear: To judge the fatherleſs and the oppreſſed

that the man of the earth may no more oppreſs," *Pſal.* x. 1, 12, 17.

"I ſought the Lord, and he heard me, and delivered me from all my fears.—This poor man cried, and the Lord heard him, and ſaved him out of all his troubles. The angel of our Lord encampeth round about them, that fear him, and delivereth them. O taſte and ſee, that the Lord is good; bleſſed is the man, that truſteth in him. O fear the Lord, ye his ſaints: For there is no want to them, that fear him.—The righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them, that are of a broken heart; and ſaveth ſuch, as be of a contrite ſpirit. Many are the afflictions of the righteous; but the Lord delivered them out of them all. He keepeth all his bones; not one of them is broken.—The Lord redeemeth the ſoul of his ſervants; and none of them, that truſt in him, ſhall be deſolate," *Pſal.* xxxiv. 4, 6, 17.

"Truſt in the Lord, and do good, ſo ſhalt thou dwell in the Lord, and verily thou ſhalt be fed. Delight thyſelf alſo in the Lord, and he ſhall give thee the deſires of thy heart. Commit thy way unto the Lord, and he ſhall bring to paſs.—Reſt in the Lord, and wait patiently: Fret not thyſelf,

becauſe of him, who proſpereth in his way; —For evil doers ſhall be cut off, but thoſe, that wait upon the Lord, they ſhall inherit the earth.—A little, that a righteous man hath, is better, than the riches of many wicked.—The Lord knoweth the days of the upright; and their inheritance ſhall be for ever: They ſhall not be aſhamed in the evil time; and in the days of famine they ſhall be ſatisfied.—The ſteps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand. I have been young, and now am old:- Yet have I not ſeen the righteous forſaken, nor his ſeed begging bread," *Pſal.* xxxvii. 3, 7, 16, 18, 23.

" Why art thou caſt down, O my ſoul? And why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God," *Pſal.* xliii. 5.

" Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us. Thou makeſt us a by-word among the heathens, a ſhaking of the head among the people. All this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy covenant. Our heart is not turned back,

neither have our ſteps declined from thy ways," *Pſal.* xliv. 13, 17.

"I am poor and ſorrowful; let thy ſalvation, O God, ſet me upon high. For the Lord heareth the poor, and deſpiſeth not his priſoners," *Pſal.* lxix. 29, 33.

"He ſhall judge thy people with righteouſneſs, and thy poor with judgment. He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor. He ſhall deliver the needy, when he crieth; the poor alſo, and him, that hath no helper. He ſhall ſpare the poor and needy; and ſhall ſave the ſouls of the needy. He ſhall redeem their ſouls from deceit and violence; and precious ſhall their blood be in his ſight," *Pſal.* lxxii. 2. 12.

"Who is like unto the Lord our God, who dwelleth on high. He raiſeth up the poor out of the duſt, and lifteth the needy out of the dung-hill: That he may ſet him with princes, even with the princes of his people," *Pſal.* cxiii. 5, 7.

"I know, that the Lord will maintain the cauſe of the afflicted, and the right of the poor," *Pſal.* cxl. 12.

"Better is a little with the fear of the Lord, than great treaſure and trouble therewith," *Prov.* xv. 16.

" Better is a little with righteouſneſs, than great revenues without right," *Prov.* xvi. 8.

" Better is a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices with ſtrife," *Prov.* xvii. 1.

" Better is the poor, that walketh in his integrity, than he, that is perverſe in his lips, and is a fool," *Prov.* xix. 1.

" Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs; a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall," *Iſa.* xxv. 4.

" Yea, in the way of thy judgments, O Lord, have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: For when thy judgments are in the earth, the inhabitants of the world will learn righteouſneſs. Lord, in trouble have they viſited thee, they poured out a prayer, when thy chaſtening was upon them," *Iſa.* xxvi. 8.

" It is of the Lord's mercies, that we are not conſumed, becauſe his compaſſions fail not: They are new every morning; great is thy faithfulneſs. The Lord is my portion, ſaith my ſoul, therefore will I hope in him. The Lord is good unto them, that wait for

him, to the ſoul, that ſeeketh him. It is good, that a man ſhould both hope, and quietly wait for the ſalvation of the Lord. It is good for a man, that he bear the yoke in his youth. He ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him. He putteth his mouth in the duſt, if ſo be there may be hope. For the Lord will not caſt off for ever. But though he cauſe grief, yet will he have compaſſion; according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. Wherefore doth a living man complain, a man for the puniſhment of his ſins? Let us ſearch and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens," *Lam.* iii. 22.

Thus does the ſpirit of God ſpeak in the caſe of the poor and diſtreſſed; evidently diſcovering, that however by this world they are eſteemed unhappy, yet God has a particular regard to them, undertakes their protection, and makes ſo many promiſes to them, that it cannot be queſtioned, but, as to the next world, they have much the advantage above thoſe, who enjoy themſelves in plenty. But then they muſt obſerve the conditions, which *God* propoſes to them; of accepting the inconveniencies of their

ſtate, as from the hand of God; of being content with what they have; of caſting their care upon God; of waiting upon the Lord with patience; of retaining a firm confidence in his promiſes; of living in the fear of God, and baniſhing with their beſt endeavours all inclinations to impatience, murmuring and diſtruſt. If in this ſpirit they live, I think, they have more ſolid grounds for true comfort, than the enjoyment of all worldly poſſeſſions can afford, and may have a great aſſurance of God's promiſes to be accompliſhed in them, in the bleſſings of a happy eternity.

CHAP. XXXV.

Of those, who have the Care of the Flock.

Q. *WHAT directions does the Gospel give to persons of this character?*

A. It speaks very particularly to them, and is very full both in the instructions and charge it gives them.

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden under foot by men. Ye are the light of the world: A city, that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light to all, that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," *Mat.* v. 13. They are to be exemplary.

"If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is

gone aſtray?" *Mat.* xviii. 12. They are to be ſolicitous in ſeeking the loſt ſheep.

"There was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.—And he ſaid unto them the kings of the Gentiles exerciſe lordſhip over them; and they, that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: But he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you, as he that ſerveth," *Luke* xxii. 24. They are to be humble in preferment.

"Verily, verily I ſay unto you, He that entereth not by the door, into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice: And he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice," *Jo.* x. 1. They are to conſider their vocation.

"I am the good ſhepherd: The good ſhepherd giveth his life for his ſheep. But he, that is an hireling, and not the ſhepherd,

whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: And the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine," *Jo.* x. 11. They are to employ and give their life for the good of their flock.

"Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain," *Jo.* xv. 16. They are to remember the end of their being called.

"Jeſus ſaith to *Simon Peter*, *Simon* ſon of *Jonas*, loveſt thou me more than theſe? He ſaith unto him, yea, Lord, thou knoweſt that I love thee: He ſaith unto unto him, Feed my lambs. He ſaith to him again the ſecond time, *Simon*, ſon of *Jonas*, loveſt thou me? He ſaith unto him, yea, Lord, thou knoweſt, that I love thee. He ſaith unto him, Feed my ſheep," *Jo.* xxi. 15. The love of Jeſus is the neceſſary preparation for taking charge of their flock.

"As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, ſeparate me *Barnabas* and *Saul*, for the work whereunto I have called them. And when they had

faſted and prayed, and laid their hands on them, they ſent them away," *Acts* xiii. 2. Good diſpoſitions for undertaking the care of the flock.

"Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your ownſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years, I ceaſed not to warn every one night and day with tears," *Acts* xx. 28. Vigilance and fidelity neceſſary for paſtors.

"This is a true ſaying, if a man deſire the office of a biſhop, he deſireth a good work. A biſhop then muſt be blameleſs, the huſband of one wife, vigilent, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one, that ruleth well his own houſe, having his children in ſubjection with all gravity; for if a man know not how to rule his own houſe, how ſhall he take care of the church of God?

Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover he muſt have a good report of them, which are without, leſt he fall into reproach, and the ſnare of the devil," 1 *Tim.* iii. 1. Neceſſary qualifications of paſtors.

" If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained. But refuſe prophane and old wives fables, and exerciſe thyſelf rather unto Godlineſs: For bodily exerciſe profiteth little; but godlineſs is profitable unto all things, having promiſe of the life, that now is, and of that which is to come.—Let no man deſpiſe thy youth; but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift, that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery, meditate upon theſe things, give thyſelf wholly to them; that thy profiting may appear to all. Take heed unto thyſelf, and unto thy doctrine; continue in them: For in doing this, thou ſhalt both ſave thyſelf and them, that hear thee," 1 *Tim.* iv.

6. 12. Excellent inſtructions; 1. To be nouriſhed by faith. 2. To avoid fables. 3. To follow piety. 4. To give good example. 5. To read and teach. 6. Not to neglect grace. 7. To meditate. 8. To be watchful over themſelves and their flock. Laſtly, to perſevere in duty.

" Rebuke not an elder, but intreat him as a father, and the younger men as brethren; the elder women as mothers, the younger as ſiſters, with all purity, 1 *Tim.* v. 1. I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without prefering one before another, doing nothing by partiality. Lay hands ſuddenly on no man, neither be partaker of other mens ſins: Keep thyſelf pure, v. 21. How ſtrict a charge againſt all kind of partiality! Them that ſin, rebuke before all, that others alſo may fear," v. 20. Public ſin to be reproved in public.

" O *Timothy*, keep that, which is committed to thy truſt, avoiding prophane and vain bablings, and oppoſition of ſcience falſly ſo called: Which ſome profeſſing, have erred concerning the faith," 1 *Tim.* vi. 20. They are faithfully to keep what is delivered, avoid unprofitable diſputes.

"Hold faſt the form of ſound words; which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus. That good thing, which was committed unto thee, keep by the Holy Ghoſt, which dwelleth in us," 2 *Tim.* i. 13.

"Thou therefore, my ſon, be ſtrong in the grace, that is in Chriſt Jeſus. And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo. Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt. No man, that wareth, entangleth himſelf with the affairs of this life; that he may pleaſe him, who hath choſen him to be a ſoldier," 2 *Tim.* ii. 1. They are to be ſtrong in grace: Faithful deliverers of the truths received: Courageous in all the difficulties of their miniſtry: Not engaged in worldly affairs.

"Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words, to no profit, but to the ſubverting of the hearers. Study to ſhew thyſelf approved unto God; a workman that needeth not to be aſhamed, rightly dividing the word of truth. But ſhun prophane and vain bablings; for they will increaſe unto more ungodlineſs.—Flee

alſo youthful luſts; but follow righteouſneſs, faith, charity, peace, with them, that call on the Lord out of a pure heart. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes. And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient; in meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance, to the acknowledging of the truth, and that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will," 2. *Tim.* ii. 14, 22. They are to baniſh diſputes of words. 2. Be irreproachable in their lives. 3. Diſpenſe worthily the word of God. 4. Suppreſs corrupt diſcourſe. 5. Subdue their own paſſions, and follow the ſpirit of the new man. 6. Decline impertinent contentions. 7. Be meek to all, and ready to give their help. 8. Be moderate in reproving and arguing.

" Continue thou in the things, which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them; and that from a child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith, which is in Chriſt Jeſus. All ſcripture is given by inſpiration of God, and is profita-

ble for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works, 2 *Tim.* iii. 14. They are to be ſtedfaſt in faith, knowing in the Holy Scriptures, make uſe of theſe for the conduct of themſelves, for inſtructing, correcting and leading others in the ways of piety and juſtice.

"I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom: Preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering, and doctrine. For the time will come, when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry," 2 *Tim.* 4. 1. They are to employ their preaching, reproof, prayer, threats and patience, for the ſalvation of their flock. They are to be watchful, bear patiently the troubles of their miniſtry, and by diſcharging all duties fully ſatisfy it.

" For this cauſe left I thee in *Crete*, that thou ſhouldſt ſet in order the things, that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly. For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, nor given to filthy lucre; but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate; holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers," *Tit.* i. 5. Qualifications of ſuch as undertake this charge.

" Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee," *Tit.* ii. 15. They are to exhort and reprove, as having authority: Their conduct ought to be ſuch, as to be deſpiſed by none.

" Avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain. A man that is an heretick, after the firſt and ſecond admonition, reject: Knowing that he, that is ſuch, is ſubverted, and ſinneth, being condemned by himſelf," *Tit.* iii. 9. They

are to decline unprofitable diſputes, and declared hereticks.

" The elders which are among you, I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory, that ſhall be revealed. Feed the flock of God, which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being examples to the flock. And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away." 1 *Pet.* v. 1. The true ſhepherds, not for their own intereſt, but for the good of the flock, watch over it; they lead it without lording it, and are themſelves an example to it.

" Be watchful, and ſtrengthen the things which remain, that are ready to die: For I have not found thy works perfect before God. Remember therefore that thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief," *Revel.* iii. 2.

Thus ſpeaks the chief ſhepherd to thoſe, who under him, have taken upon them the care of his flock; and from whom ſhould they learn the obligations of their charge, but from him? Happy they who give ear to him.

§. II. As to teaching the flock.

" Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things, whatſoever I have commanded you; And lo, I am with you always, even unto the end of the world," *Mat.* xxviii. 19. The commiſſion for teaching and preaching Chriſt, muſt be from Chriſt; and no other confidence of teaching truth but from him.

" As ye go, preach, ſaying, The kingdom of heaven is at hand. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: Freely ye have received, freely give," *Mat.* x. 7. They are to be diſ-intereſted: Do all good, and not look for a reward from man, but from God.

" He that heareth you, heareth me: And he that deſpiſeth you, deſpiſeth me: And he, that deſpiſeth me, deſpiſeth him that ſent me," *Luk.* x. 16. Chriſt ſpeaks to his flock by thoſe whom he has ſet over it, and appointed to teach. Chriſt is injured in the contempt of them.

"In

" In the day-time he was teaching in the temple, and at night he went out, and abode in the Mount, that is called the Mount of Olives," *Luk.* xxi. 37. They who teach others, are to have their time of frequent retreat from the world.

" I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; even the ſpirit of truth whom the world cannot receive," *Jo.* xiv. 16. When the ſpirit of truth is come, he will guide you into all truth," *Jo.* xvi. 13. No ſecurity of truth from learning, but from the Spirit of God. What gratitude due from the flock to God, whilſt thoſe, who were to teach it, were to be led by this Spirit.

" Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon, that we ſhould leave the word of God, and ſerve tables," *Act.* vi. 2. To be engaged in temporal affairs is a hinderance to thoſe, who are to teach.

" When therefore *Paul* and *Barnabas* had no ſmall diſſention and diſputation with them, they determined, that *Paul* and *Barnabas*, and certain other of them, ſhould go up to *Jeruſalem* unto the Apoſtles and Elders about this queſtion, *Act.* xv. 2. And the Apoſtles and elders came together for to conſider of this matter," v. 6. When

queſtions ariſe, they are not determined by *Paul* and *Barnabas*, but are referred to the Apoſtles and elders of the church, who aſſemble and conſider of them.

" Then pleaſed it the Apoſtles and elders, with the whole church, to ſend choſen men of their own company to *Antioch*, with *Paul* and *Barnabas*;—and wrote letters by them, after this manner; the Apoſtles, and elders, and brethren, ſend greeting unto the brethren, which are of the Gentiles in *Antioch*, and *Syria*, and *Cilicia*. Foraſmuch as we have heard, that certain, which went out from us, have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law, to whom we gave no ſuch commandment: It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you.—For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater burden then theſe neceſſary things," *Act.* xv. 22. The Apoſtles and elders aſſembled having determined the queſtion propoſed to them, ſend their reſolution to the faithful, and recommend it upon the authority of the Holy Ghoſt and of themſelves.

" When they were diſmiſſed they came to *Antioch*: And when they had gathered the multitude together, they delivered the

epiſtle; which when they had read, they rejoiced for the conſolation," *Act.* xv. 30. The reſolutions of the Apoſtles aſſembled are received by the faithful, and this with joy and comfort.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apoſtles and elders, which were at *Jeruſalem*. And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily," *Act.* xvi. 4. The decrees of the Apoſtles and elders of the church were delivered to the faithful; ſo were the churches eſtabliſhed.

"Take heed therefore unto yourſelves and to all the flock, over which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. For I know this, that after my departing, ſhall grievous wolves enter in among you not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch," *Act.* xx. 28. The paſtors of the church, by the ordinance of the Holy Ghoſt, are the overſeers of the flock, and are to feed it, and by their watchfulneſs is it to be ſecured from the errors of perverſe men.

" Ye know, from the firſt day, that I came into *Aſia*, after what manner I have been with you, at all ſeaſons; ſerving the Lord with all humility of mind, and with many tears, and temptations which befell me, by the lying in wait of the *Jews*. And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publicly, and from houſe to houſe," *Act.* xx. 18. They that teach the flock, are to perſevere in their duty with patience and humility, amidſt the difficulties of their charge. They are not to diſſemble the truth; but give inſtructions in families, as well as in public. " Wherefore I take you to record this day, that I am pure from the blood of all men: For I have not ſhunned to declare unto you all the counſel of God," v. 26. The guilt of their blood, is upon paſtors, who periſh becauſe they have not been put in mind of their duty.

" And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance, among them which are ſanctified. I have coveted no man's ſilver, or gold, or apparel. Yea, you yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them, that were with me," *Act.* xx. 32. They, who teach, ought to

pray for the flock, and be as little a burthen to them, as they poſſibly can.

" I am debtor both to the *Greeks* and to the Barbarians, both to the wiſe, and to the unwiſe," *Rom.* i. 14. They who teach, do well in offering their labour to all; partiality ought not to be mixt with their charity. " I am not aſhamed of the Goſpel of Chriſt: For it is the power of God unto ſalvation to every one, that believeth," v. 16. They ought not to be aſhamed of the truth.

" Chriſt ſent me, not to baptiſe, but to preach the Goſpel: Not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of no effect," 1 *Cor.* i. 17. Simplicity more becoming the Goſpel, than human eloquence. " And I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.—And my ſpeech and my preaching was not with enticing words of man's wiſdom, but in demonſtration of the ſpirit, and of power," 1 *Cor.* ii. 1.

" We are labourers together with God, 1 *Cor.* iii. 9. Let a man ſo account of us, as of the Miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover it is

required in ſtewards, that a man be found faithful," 1 *Cor.* 4. 1. The dignity of preachers is very great: Their fidelity ought to be ſo too.

" But with me it is a very ſmall thing, that I ſhould be judged of you, of man's judgment," 1 *Cor.* iv. 3. They are not to be ſolicitous what men ſay of them.

" Who goeth to warfare any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I theſe as a man? Or ſaith not the law the ſame alſo? For it is written in the law of *Moſes*, Thou ſhalt not muzzle the mouth of the ox, that treadeth out the corn. Doth God take care for oxen? Or ſaith he it altogether for our ſakes? For our ſakes, no doubt, this is written: That he that ploweth, ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope. If we have ſown unto you ſpiritual things, is it a great thing, if we ſhall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheleſs we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know, that they, which miniſter about holy things, live of the things of the temple? And they, which wait at

the altar, are partakers with the altar? Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel. But I have uſed none of theſe things," 1 *Cor.* ix. 7. It is allowed preachers to live by their function, but not to make a trade of it. St. *Paul*, however, made no uſe of this allowance, and this is more perfect.

" Though I be free from all men, yet have I made myſelf ſervant unto all, that I might gain the more.—To the weak become I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome," 1 *Cor.* ix. 19, 22. A condeſcendence of charity proper for thoſe that teach.

" Now, brethren, if I come unto you, ſpeaking with tongues, what ſhall I profit you?" 1 *Cor.* xiv. 6. Preaching or teaching in an unknown tongue can do no good to the hearers. The Word of God ought to be delivered in ſuch a manner, as to be underſtood by the hearers.

" Thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place. For we are unto God, a ſweet ſavour of Chriſt, in them, that are ſaved, and in them that periſh. To the one

we are the ſavour of death unto death; and to the other, the ſavour of life unto life.—For we are not as many, which corrupt the Word of God: But as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt," 2 *Cor.* ii. 14, 17. The Goſpel ought to be preached by word and by good example. To falſify or change the Word of God is ſacrilegious. Where there is not true ſincerity, there is not the ſpirit of the Goſpel.

"Seeing we have this miniſtry, as we have received mercy, we faint not: But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the Word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them, that are loſt," 2 *Cor.* iv. 1. To ſuch abuſes are the moſt holy things ſubject: But how many woes to them, that incur this guilt?

"We preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus ſake," 2 *Cor.* iv. 5. What prophanation! What proſtitution of the Goſpel, in thoſe, who undertake to preach Jeſus Chriſt, and under this cover ſeek themſelves.

"We have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us. We are troubled on

every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed; always bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body," 2 *Cor.* iv. 7. The glory of preachers is to be in God, from whom is every good gift. In all troubles, their confidence is to be in him, whom they preach. They ought every way to be ſo religious, that the life of Chriſt may be manifeſted in all they ſuffer, and in all they do.

" God hath given to us the miniſtry of reconciliation; and hath committed unto us the word of reconciliation. Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us. We pray you in Chriſt's ſtead, be ye reconciled to God, 2 *Cor.* v. 18. We then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. Giving no offence in any thing, that the miniſtry be not blamed: But in all things approving ourſelves, as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love

unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs, on the right hand, and on the left; by honour and diſhonour, by evil report and good report: As deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things," 2 *Cor.* vi. 1. How great is the dignity of thoſe, who ſucceed in the apoſtolic function! And what ought to be their ſanctity, who are no others than vicars of Chriſt! Their model is here deſcribed by the Apoſtle, and ought to be ſeriouſly conſidered in every point.

" Behold, the third time I am ready to come to you, and I will not be burthenſome to you; for I ſeek not yours, but you: For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly ſpend, and be ſpent for you; though the more abundantly I love you, the leſs I be loved. But be it ſo," 2 *Cor.* xii. 14. The character of true zeal, to ſeek nothing, but the good of the flock. An hypocrite may pretend this for a time; but none, but the true ſhepherds can perſevere in this practice. To do otherwiſe is to be a trader, and not a paſtor.

" Do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſervant of

Chriſt, *Gal.* i. 10. Hence is the corruption of the Goſpel; they, who ſhould ſeek nothing but Jeſus, endeavour to pleaſe the world, and to gain eſteem. Preferment weighs more with them than truth.

"When it pleaſed God, who ſeparated me from my mother's womb, and called me by his grace: To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood," *Gal.* i. 15. Fleſh and blood are not to be counſellers in the cauſe of the Goſpel and the delivery of its truths.

"He gave ſome, Apoſtles: And ſome, Prophets: And ſome, Evangeliſts. And ſome paſtors and teachers; for the perfecting of the Saints, for the work of the miniſtry, for the edifying of the body of Chriſt: 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men, and cunning craftineſs, whereby they lye in wait to deceive: But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt," *Eph.* iv. 11. The miniſters of divine inſtitution: Their charge is

not a ſtate of idleneſs, but of work. The end of this ordinance, was for eſtabliſhing the flock in the unity of truth: And in all holineſs; in this they ought to labour.

"Praying always with all prayer and ſupplication; for all the Saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel: For which I am an ambaſſador in bonds, that therein I may ſpeak boldly, as I ought to ſpeak," *Eph.* vi. 18. They are to deſire the prayers of the flock; they are to uſe a holy liberty in preaching the truth of the Goſpel, without being awed by ſhame, fear, or expectation: They are to do nothing unworthy of him whoſe perſon they repreſent.

"Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds," *Phil.* i. 15. Strange motives for preaching Chriſt. Unhappy they, whoſe paſſions ſerve them for ſteps, whereby to aſcend to the chair of truth; which ought to have no entrance, but by the love of Jeſus.

"If ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the Goſpel;—whereof I *Paul* am made a miniſter; who now rejoice in

my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church," *Col.* i. 23. To ſuffer for the truth, ought to be the joy and comfort of him, that has undertaken to be the miniſter of truth. How much then do they forget their vocation, who, upon meeting with diſcouragements, loſe all comfort, and repent of their labour.

"Whom we preach, warning every man, and teaching every man, in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus," *Col.* i. 28. The only deſign of an apoſtolic teacher is to form Jeſus in every one of his flock, and to make all perfect in him.

"Say to *Archippus*, take heed to the miniſtry, which thou haſt received in the Lord, that thou fulfil it," *Col.* iv. 17. They, who conſider not well the duties of their charge, will ſoon neglect them. *Fulfil the duties of the miniſtry of Jeſus Chriſt:* What paſtor does not tremble at this word.

"Yourſelves, brethren, know our entrance in unto you, that it was not in vain. But even after that we had ſuffered before, and were ſhamefully entreated, as ye know at *Philippi*, we were bold in our God to ſpeak unto you the Goſpel of God with

much contention. For our exhortation was not of deceit, nor of uncleanneſs, nor in guile: But as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our Hearts. For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs, God is witneſs: Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the Apoſtles of Chriſt. But we were gentle among you, even as a nurſe cheriſheth her children: So being affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us. For ye remember, brethren, our labour and travel: For labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the Goſpel of God. Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we behaved ourſelves among you, that believe; as you know, how we exhorted, and comforted, and charged every one of you (as a father doth his children) that ye would walk worthy of God, who hath called you unto his kingdom and glory," 1 *Theſſ.* ii. 1. Every word a

leſſon to preachers. What a mercy to the world, if they would ſtudy and follow this ſpirit.

"Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner; but be thou partaker of the afflictions of the goſpel, according to the power of God," 2 *Tim.* i. 8. Great courage is neceſſary for ſtanding by the truth and the miniſters of it.

"Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus. That good thing, which was committed unto thee, keep by the Holy Ghoſt, which dwelleth in us," 2 *Tim.* i. 13. Great fidelity required of the paſtors of God's church. The Holy Ghoſt promiſed to them for this end.

"Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt. No man, that warreth, entangleth himſelf with the affairs of this life, 2 *Tim.* ii. 3. I ſuffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things, for the elects ſake," v. 9. To ſuffer with courage all difficulties, is the obligation of a paſtor: And if he ſuffer as a criminal, as this is moſt humbling, ſo it brings him nearer to the reſemblance of Jeſus Chriſt.

"They are of the world; therefore ſpeak they of the world, and the world heareth them," 1 *Jo.* iv. 5. Unhappy teachers, whoſe character this is.

CHAP. XXXVI.

Of the Flock.

Q. *WHAT directions does the Goſpel give to the flock, in regard of thoſe, whom God has put over them?*

A. It ſpeaks very particularly to them; but that I may end this laſt chapter with ſuch inſtructions, as the Goſpel gives, I will firſt ſet down ſome injunctions of God in the old law, which, as it was a figure of the new, ſo it may lead us to ſuch duties, as God expects from the flock, in this better conſtitution, which is the church of Chriſt.

"And *Miriam* and *Aaron* ſpake againſt *Moſes*, becauſe of the *Ethiopian* woman, whom he had married.—And they ſaid, hath the Lord indeed ſpoken only by *Moſes?* Hath he not ſpoken alſo by us? And the Lord heard it,—Wherefore then were not ye afraid to ſpeak againſt my ſervant *Moſes?* And the anger of the Lord was kindled

againſt them, and he departed," *Num.* xii. 1. 8. God ſhews his diſpleaſure againſt thoſe, who murmur at ſuch as he has ſet over them.

"And all the children of *Iſrael* murmured againſt *Moſes* and againſt *Aron*.—And the Lord ſaid unto *Moſes*, how long will this people provoke me?—Surely, they ſhall not ſee the land, which I ſware unto their fathers, neither ſhall any of them, that provoke me, ſee it," *Num.* xiv. 2. 11. 23. Great are the judgments of God upon thoſe, who murmur againſt ſuch as are over them.

"Now *Korah*:—and *Dathan*, and *Abiram*, —took men, and they roſe up before *Moſes* with certain of the children of *Iſrael*, two hundred and fifty princes of the Aſſembly, famous in the congregation, men of renown. And they gathered themſelves together againſt *Moſes*, and againſt *Aaron*, and ſaid unto them; ye take too much upon you, ſeeing all the congregation are holy, every one of them, and the Lord is among them: Wherefore then lift you up your ſelves above the congregation of the Lord? And when *Moſes* heard it, he fell upon his face.—And he ſpake unto the congregation, ſaying, depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed

in all their ſins.—And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men, that appertained unto *Korah*, and all their goods.—And there came out a fire from the Lord, and conſumed the two hundred and fifty men, that offered incenſe, *Num.* xvi. 1. 26. 32. 35. The congregation being holy, exempts them not from their obedience enjoined. The authority of princes of the congregation, men famous and of renown, is not enough for queſtioning the authority of *Moſes* and *Aaron*, whom God had commanded alſo to hear and obey. Their offering incenſe to God is not accepted, while divided from *Moſes* and *Aaron*, they are under the guilt of diſobedience.

" Thou ſhalt come unto the prieſts, the levites, and unto the judge, that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment. And thou ſhalt do according to the ſentence, which they of that place (which the Lord ſhall chuſe) ſhall ſhew thee; and thou ſhalt obſerve to do, according to all, that they inform thee: According to the ſentence of the law, which they ſhall teach thee; and according to the judgment, which they ſhall tell thee, thou ſhalt do, thou ſhall not decline from the ſentence, which they ſhall

ſhew thee, to the right hand, nor to the left. And the man, that will do preſumptuouſly, and will not hearken unto the prieſt (that ſtandeth to miniſter there before the Lord thy God) or unto the judge, even that man ſhall die: And thou ſhalt put away the evil from *Iſrael*. And all the people ſhall hear, and fear, and do no more preſumptuouſly, *Deut.* xvii. 9. How ſtrict is the diſcipline enjoined by God in common caſes! How ſevere the puniſhment of diſobedience?

"And *Samuel* ſaith, hath the Lord as great delight in burnt offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than ſacrifice; and to hearken, than the fat of rams. For rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry: Becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from being king," 1 *Sam.* xv. 22. Obedience to the command of God the beſt ſacrifice. Sacrifice without obedience is rebellion, and idolatry.

"The prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: For he is the meſſenger of the Lord of Hoſts," Mal. ii. 7. The miniſter of God is to deliver the law of God.

The New Law.

" Then ſpake Jeſus to the multitude, and to his diſciples, ſaying, the ſcribes and the phariſees ſit in *Moſes* ſeat: All therefore, whatſoever they bid you obſerve, that obſerve and do; but do not ye after their works: For they ſay, and do not," *Mat.* xxiii. 1. Thoſe, who are in authority, are to be obeyed, though they give not good example.

" Theſe twelve Jeſus ſent forth;—as ye go, preach, ſaying, the kingdom of heaven is at hand.—Provide neither gold nor ſilver. —For the workman is worthy of his meat. —And whoſoever ſhall not receive you, nor hear your words: When ye depart out of that houſe or city, ſhake off the duſt of your feet. Verily, I ſay unto you, it ſhall be more tolerable for the land of *Sodom* and *Gomorrha* in the day of judgement, than for that city, *Mat.* x. 5. 9. 14. Chriſt gives authority to teach: The flock is to feed their paſtors, the obligation of hearing thoſe, whom Chriſt has put over the flock, is from the command of Chriſt. How ſtrict this obligation is, may be ſeen in the rigour of their puniſhment, who refuſe to hear them.

" He that receiveth you, receiveth me; and he that receiveth me, receiveth him, that ſent me, *Mar.* x. 40. How great encouragement to hear thoſe, whom Chriſt has appointed to teach the flock? To receive them, to ſubmit to them, is to receive and ſubmit to God.

" If he ſhall neglect to hear them, tell it unto the church: But if he neglect to hear the church, let him be unto thee, as an heathen man and a publican. Verily, I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven: And whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven," *Mat.* xviii. 17. See, what is the authority of the church in common caſes: Not to ſubmit to her determination, is the crime of a heathen, of one, who believes not in God. And is not this authority confirmed, while heaven is declared to join with her in the ſentence ſhe pronounces? There can be no appeal then from the church to God: And while both concur, one cannot be queſtioned, without arraigning the other.

" Jeſus came and ſpake unto them, ſaying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptiſing them.—Teaching them to obſerve all things whatſoever

I have commanded you: And lo, I am with you always, even unto the end of the world, *Amen. Mat.* xxviii. 18. The command of hearing thoſe, whom Chriſt has made the paſtors of his flock, is to all nations. But, what need of a command, when the promiſe of a divine aſſiſtance always attending them to the end of the world, is obligation enough upon all thoſe, who deſire to be taught the truth?

"And he ſaid unto them; Go ye into all the world, and preach the Goſpel to every creature. He, that believeth and is baptiſed, ſhall be ſaved; but he, that believeth not, ſhall be damned," *Mar.* xvi. 15. Chriſt ſends to the whole world, and commands the whole world to believe thoſe, whom he ſends to teach them. What muſt their authority and commiſſion be, when damnation is the puniſhment of ſuch as refuſe to believe?

"He that heareth you, heareth me: And he that deſpiſeth you, deſpiſeth me: And he that deſpiſeth me, deſpiſeth him that ſent me," *Luk.* x. 16. What more powerful argument could Chriſt uſe, for obliging the world to hear thoſe, whom he has ſent? In them, God is heard or deſpiſed. Paſtoral authority (and truth) is originally in God; it is communicated to

the Son, by the miſſion of the Father; to the Apoſtles, by the miſſion of the Son; to the following paſtors, by their ſucceſſion to the Apoſtles.

"I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, *Jo.* xiv. 16. Howbeit, when the Spirit of Truth is come, he will guide you into all truth," *Jo.* xvi. 13. Great mercy of God to the flock, to deliver them from all uncertainty of truth, by appointing the Spirit of Truth to teach them in their paſtors.

"Verily, verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: And he, that receiveth me, receiveth him that ſent me," *Jo.* xiii. 20. They whom Chriſt ſends, are aſſociated in his miſſion; being deputed by him, their authority is his. How terrible their miſtake, in rejecting Jeſus Chriſt, when they think they reject nothing but man! No true miſſion, but what was given by Jeſus Chriſt to his Apoſtles, and by a ſucceſſion from them, is communicated to others. If any other be pretended, it is extraordinary, and ought to be authoriſed by miracle to give it credit.

"Then ſaid Jeſus to them again, peace be unto you; as my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, receive ye the Holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained," *Jo.* xx. 21. What authority in this miſſion? "As my Father hath ſent me, even ſo ſend I you." The Holy Ghoſt being communicated, man is only the miniſter, and the power is of God. Can ſuch authority, ſuch power be queſtioned by man?

"Now ſend men to *Joppa*, and call for one *Simon*, whoſe ſirname is *Peter*: he ſhall tell thee, what thou oughteſt to do," *Act.* x. 5. An angel from heaven is ſent to *Cornelius*, to direct him to *Peter*; though God inſpires, yet the paſtors of his church are to teach. This is the ordinance of Chriſt, and the practice is confirmed from heaven.

"And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee; what thou muſt do," *Act.* ix. 6. Chriſt calls upon *Saul*, ſtops him in his evil way; but for his inſtruction, he ſends him to a diſciple.

If

If this be the will of God, who can pretend to ſerve God, and yet make exceptions againſt doing his will?

"When therefore *Paul* and *Barnabas* had no ſmall diſſenſion and diſputation with them, they determined that *Paul* and *Barnabas*, and certain others of them, ſhould go up to *Jeruſalem*, unto the apoſtles and elders, about this queſtion, *Acts* xv. 2. And the apoſtles and elders came together for to conſider of this matter, v. 6. Then pleaſed it the apoſtles and elders," v. 22. Queſtions of faith are referred to the paſtors of the church. St *Paul* and *Barnabas*, though great apoſtles, and particularly inſpired, pronounce not in this caſe, but help to publiſh what the paſtors aſſembled had determined.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders, which were at *Jeruſalem*. And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily," *Acts* xvi. 4. The faithful receive the decrees of their paſtors, and thus was the faith eſtabliſhed, and they were preſerved from the dangers of novelty and error.

"Take heed, therefore, unto yourſelves, and to all the flock, over which the Holy Ghoſt hath made you overſeers, to feed the

church of God, which he hath purchaſed with his own blood," *Acts* xx. 28. It is the ordinance of God, that the flock be under the care of the paſtors; by theſe it is to be fed and preſerved from error. This charge is given them by the Holy Ghoſt: Who dare alter the method?

"They that ſtood by, ſaid, Revileſt thou God's high-prieſt? Then, ſaid *Paul*, I knew not, brethren, that he was the high-prieſt: For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people," *Acts* xxiii. 5. Reſpect is due from the flock to their paſtor; they are not to revile him.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: And as many as were ordained to eternal life, believed," *Acts* xiii. 48. Thoſe who are ordained to ſalvation, hear and believe the apoſtles. This was the way to life.

"Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: And they that reſiſt, ſhall receive to themſelves damnation," *Rom.* xiii. 2. Have the paſtors of the church power from God?

"He gave ſome apoſtles:—And ſome paſtors and teachers: For the perfecting the ſaints,—for the edifying of the body of Chriſt:—That we henceforth be no more children, toſſed to and fro, and carried

about with every wind of doctrine," *Eph.* iv. 11. If thus God has declared the design of his goodneſs, in the ordinance of paſtors, then it muſt be the greateſt duty and intereſt of the flock, to adhere to the paſtors of the church: For thus has God appointed for preſerving it in unity and truth.

"Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and in the ſame judgment," 1 *Cor.* i. 10. This is ſtrictly enjoined the flock; then they muſt be careful in obſerving the means, which God has ordained for unity.

"He, therefore, that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit," 1 *Theſſ.* iv. 8. If the flock deſpiſe the doctrine of thoſe whom God has appointed to teach it, they deſpiſe not man, but God.

"We beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their works ſake," 1 *Theſſ.* v. 12. If theſe are to be eſteemed and loved, this muſt be chiefly in their inſtructions and admoni-

tions: Then no contentions, no ſetting up againſt them.

"Let him that is taught in the word, communicate unto him that teacheth in all good things, *Gal.* vi. 6. Even ſo hath the Lord ordained, that they, which preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* ix. 14. Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine: For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: And the labourer is worthy of his reward," 1 *Tim.* v. 17.

"Remember them which have the rule over you, who have ſpoken unto you the word of God: Whoſe faith follow, conſidering the end of their converſation. Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever, *Heb.* xiii. 7. Obey them that have the rule over you, and ſubmit yourſelves: For they watch for your ſouls, as they that muſt give account; that they may do it with joy, and not with grief; for that is unprofitable for you," v. 17. What charge given by God to the flock! Remember, ſubmit, obey, follow the faith of thoſe who have the rule over you; for theſe muſt give account of your ſouls. But can they be any part in this account who refuſe to obey?

"He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error," 1 *John* iv. 6. Are theſe thus diſcerned? Then the flock muſt here ſee the neceſſity of hearing thoſe, whom God has appointed to feed the flock.

And now having gone through the principal duties of a chriſtian life, as likewiſe the particular ſtates, in ſome of which every Chriſtian muſt have a part; and having ſeen in all theſe, what is the will of God, as it is delivered in holy writ; what better concluſion can I make, than earneſtly to recommend to all, that they would frequently read, ſeriouſly conſider, and with exactneſs attend to what the Spirit of God ſays to them? It is the effect of an infinite mercy, that God has thus left his holy will manifeſted to us, that in this we might have a ſure guide: And there is no other way to ſalvation, but this alone, of doing the will of God. Thus Chriſt has declared; and what greater intereſt then can a Chriſtian have, than in knowing the will of God? This is the beſt ſtudy; this the beſt learning: All others, without this, are vain and uſeleſs ornaments; but this alone, without all others, will make a man wiſe to ſalvation. If the world ſets up for other ways;

if it has number and cuſtom to give authority to them; yet all this makes them not warrantable to the Chriſtian, he muſt conſult his rule, and whatever he finds not allowed there, he muſt renounce as antichriſtian; for it is Chriſt, and not the world, is his guide to ſalvation. How perverſely blind then are all thoſe Chriſtians, who make it their buſineſs to ſtudy the world, and eſteeming this the beſt education, are at a great expence in training up their children to an early knowledge of whatever it admires? And when this is done, what is the effect, but only to be ſkilled in vanity; to be learned in thoſe things which lead them out of the way? And in the mean time, the only thing neceſſary is neglected; and they are ſtrangers to that knowledge, which can be their only guide to that life for which they were born: Whereas the great buſineſs of all that believe, is to know the will of God, and by doing it, to work out their ſalvation.

If this be the error of ſuch as are blind lovers of themſelves and the world, inſtead of God; then ſuch as follow the light of faith, muſt follow another buſineſs: They muſt make it their general ſtudy to know the will of God; they muſt ſtrictly inform themſelves what he commands, what he

forbids, what he approves and diſapproves; and this being moſt expreſsly delivered in holy writ, they ought to eſteem the particular knowledge of this their only ſolid accompliſhment, and not think they have any thing valuable in them, whatever their natural or acquired abilities be, as long as they are ignorant of this. By this method, Chriſtians will ſoon be qualified for making a true judgment of all things and circumſtances of human life; they will judge the world and all its ways, and not be in danger of being deluded by its ſpecious and moſt authentic ſnares. This is the true chriſtian wiſdom, and whoſoever takes another way, though he may come to an eminent degree of admired knowledge, yet he will never be wiſe to ſalvation.

FINIS.

THE

CONTENTS.

	Page
OF the Chriſtians rule	7
Of our own inclinations	12
Of the world	15
Application of the foregoing chapters	19
Of cloaths	23
Of eating and drinking	27
Of converſation	31
Of the inward man; or the interior diſpoſition of a Chriſtian	36
Of loving our neighbour	41
Of loving enemies	45
Of forgiving injuries	48
Of making and keeping peace	51
Of anger and mildneſs	55
Of humility and pride	59
Of detraction, reviling, and ſpeaking evil of our neighbour	65
Of watchfulneſs, &c. and againſt idleneſs	68
Of immodeſty	78
Of ſelf-denial	83
Of ſuffering affliction, or perſecution	89
Of temptations	107
Of virgins	112
Of married perſons	116
Of widows	126
Of parents	129
Of children to parents	136
Of youth	144
Of maſters and miſtreſſes	152
Of ſervants	160
Of merchants, ſhopkeepers, and all dealers	166
Of magiſtrates and officers	172
Of ſubjects	183
Of perſons of quality	190
Of the rich	197
Of the poor	216
Of paſtors	229
Of the flock	256